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THE Bible Champion

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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator.*

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FRANK J. BOYER, PUBLISHER, READING, PA.

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Formerly the American Bible League

An Organization formed to promote a true knowledge of
the Bible and consequent faith in its Divine Authority.

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Frank J. Boyer, Secretary-Treasurer

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Discontinuance—We find that many of our subscribers preferred not to have their subscriptions interrupted in case they fail to remit before expiration; therefore, by authority of the U. S. Post-office Department, we can extend reasonable credit when necessary, and all subscribers are **expected to notify us** to stop magazine if it is no longer desired.

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DR. LYNCH'S SUMMER IN CENTRAL EUROPE—Dr. Lynch has spent the summer in Central Europe, attending three conferences of the Churches in Geneva, in August, and the Ter-centenary of the Pilgrims in Holland in September. He will write weekly letters of this interesting journey.

HOW I PREPARE MY SERMONS—We all like to know how other people do their work. Of unusual interest therefore, especially to all clergymen, will be this series of articles on "How I Prepare My Sermons," by some of the prominent and eminent preachers of the country.

MY THEOLOGY—We are arranging for a series of articles by prominent leaders of thought under the general caption: "My Theology." These articles will be anonymous and will be frank, personal statements from men representing all shades of opinion.

SUCCESSFUL RURAL CHURCH WORK—There are certain Churches within the rural regions and in cities which are doing unique and remarkable work. We have arranged for the pastors of these Churches to tell us how they did it. These articles will be a monthly feature and will be invaluable to pastors as a study in methods.

STORIES OF GREAT CONVENTIONS—A news feature of great interest will be the Stories of Great Conventions, for which we have arranged that a representative of THE CHRISTIAN WORK will attend the various conventions of the churches and the missionary meetings.

THE CHRISTIAN WORK

70 Fifth Avenue, NEW YORK

The Bible League of North America



HE Bible League of North America, then called the American Bible League, was organized in the year of our Lord 1903 to effect "the promotion everywhere of a devout, constructive study of the Bible, as a whole and in its various books and parts, by the common sense and rational, or truly scientific, method, and with the aid of all the light that can be thrown upon it from all sources, and the meeting and counteracting of the errors now current concerning its truthfulness, integrity and authority."

The second article of its Constitution declares: "It shall be the object of this League to organize the friends of the Bible, to promote a more thorough, reverential and constructive study of the Sacred Volume, and to retain the historic faith of the Church in its divine inspiration and supreme authority as the Word of God."

At the Second Convention of the League, held at Park Street Congregational Church, Boston, in 1904, the writer, among other things, said: "In the prosecution of its high purpose the League aims to avail itself of the coöperative assistance of the ablest and most highly accredited scholarship that the conservative school affords; and in its enterprise plans to give all sane and sound Biblical criticism its proper place.

"To search the Scriptures for the imperishable gold of God's eternal truth is indeed most Christly and commendable, and to devote oneself to such search in the spirit and with the methods of a truly reverent and scientific scholarship is but to yield obedience to the Spirit and teachings of our Divine Lord. For such Christ-like critical study of God's Word the American Bible League most strenuously stands.

"In the full enjoyment of that blood-bought liberty wherewith Christ hath made us free, we joyfully engage in that most noble of all the undertakings of a truly Christian scholarship, the study of the oracles of the Most High; and thus devoting ourselves to the acquisition of a more complete knowledge of the words and will of God, we fear no damage to faith in the Divine inspiration, integrity, and authority of the blessed Book.

"We shall make no bid for the full acquiescence of a blind and unreasoning faith in the correctness of our conclusions, but rather, by the teachings of a scholarship of unchallenged ability, we shall endeavor to commend ourselves and our cause to the favorable judgment of all friends who acknowledge the supreme authority of our Lord Jesus Christ in all matters of faith and practice."

Although more than seventeen years have passed since the words just quoted were originally uttered, we have had no reason to change our mind, nor our position so declared.

Today, more than ever in the past, is the work of the Bible League called for, and it is cause for devout thanksgiving to our dear Lord that there still remain more than seven thousand who have not bowed the knee to the Baal of a false scholarship and a faith destroying criticism of the Word of God.

To that more than seven thousand we appeal to come up to the help of the Lord against the mighty forces of unbelieving and destructive scholarship, and to actively coöperate with our good brother, Frank J. Boyer, now General Secretary-Treasurer of the League, in his splendid work of carrying on the publication and distribution of the BIBLE CHAMPION throughout the land.

The names of George Frederick Wright, Luther Tracy Townsend, Herbert W. Magoun, David James Burrell, William H. Bates and many others who are contributing to the magazine assure us of the extraordinary value of the same in the vitally important work that is being accomplished thereby.

May all true friends of the Bible subscribe for the BIBLE CHAMPION and also secure its widest possible circulation among their friends and acquaintances, and may the blessings of our Lord Jesus Christ richly rest upon all who may send a favorable response to this appeal!

WILLIAM PHILLIPS HALL, *President*

**Many times
the last
year we've
been asked**

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 28

JANUARY, 1922

No. 1

I wish you, with all pastoral affection, a happy, happy New Year! A year of prayer, a year of overcoming faith, a year of sweet assurance in the presence of Him who said, "Lo, I am with you alway;" a year of faithful service, a year like a chapter out of the life of Enoch who "walked with God."—David James Burrell, D.D., LL.D.

The Arena

The Enlarged Bible Champion at \$2.00 a Year



HERE is no magazine now published under \$2.00 that may be classed with the BIBLE CHAMPION. And if we may judge from the many letters we constantly receive there is no magazine that equals the CHAMPION at *any* price. Certain it is, the CHAMPION has a field all its own, and what is more to the point, its able staff of Editors know how to produce!

Many contributions of the highest order have accumulated in the Managing Editor's desk, especially the last year, because we could find no room for them in the CHAMPION, much as we wished to print them. And now we have enough material in type, and waiting, to fill more than three complete numbers—some of it standing and waiting many months. To relieve the situation a bit we forfeited our four pages of advertising and gave it over to reading matter in the November number, and we added four pages to the December number. But these extra eight pages were, after all, only as a drop in a bucket!

Since the SERMONIZER and BIBLE CHAMPION consolidated, the full volumes of CHAMPION have contained approximately 500 pages each year.

Many of our warmest supporters have urged us, especially during the last year, to enlarge the CHAMPION, contending that the 64-page CHAMPION would be more acceptable at \$2.50 a year than a 48-page CHAMPION at \$1.50. The argument, coupled with the generous applause we are constantly cheered with, looked reasonable enough to us. Yet we hesitated. We had an aversion to announcing an increase in the subscription price, even if we gave more than 50 cents' worth of additional service. However, we strongly believe in the leadings of Providence, and once every road but one seems closed we feel we must take that one road left open for us, whatever our inclinations. If ever we took a step with confidence it is this step we are now taking, for it seems this is not a matter of choice but of destiny.

The CHAMPION for 1922 will contain, approximately, 650 pages for the full volume. The subscription price, after January 14, 1922, will be \$2.00 in the United States and its possessions; Canada, \$2.25; Foreign, \$2.35.

This is *not*, really, an increase in price; it is giving more at the *same* price, proportionately.

The CHAMPION has been published at a net loss each month since wages and cost of paper began to soar several years ago. We have hoped against hope that more normal conditions would obtain again before now. But there is no reason to believe that printing production will come down within the next several years at any rate.

But it is not now because of these higher costs that the 50 cents are added to the subscription price, for we are advancing the price barely enough to cover this extra cost. It is the press for a larger CHAMPION that determined this course. The price of the CHAMPION is now \$1.50 for twelve numbers of 48 pages each. It will be one-third larger. This means that if one-third is added to the cost the result will be \$2.00, the price we have determined on after January 14, 1922.

This new subscription price will go into effect Monday, January 16, 1922, to all subscribers in the United States and possessions, and Canada. But so that Foreign subscribers may enjoy equal opportunity the New Rate for Foreign subscriptions will not become effective until March 1, 1922.

Thus all our subscribers will have ample time to renew their subscription for 1922 at the old price of \$1.50 and yet receive the \$2.00 value. But it must be remembered that we will accept no subscription at the \$1.50 rate for any part of 1923.

May we not appeal to our friends to show their CHAMPION to their friends, and speak to them about it. And especially acquaint them with our offer to send them the CHAMPION for 1922, if they subscribe before January 14, at the old price—\$1.50. And do not fail to tell them that all new subscribers are entitled to Five back numbers of the BIBLE CHAMPION, Free, as a Premium, if their subscription is for a full year. This gives them 17 numbers for \$1.50, if they subscribe *before* January 14, and it will give them 17 numbers for \$2.00, if they subscribe *after* January 14, 1922.

How many letters we receive from new subscribers telling us how they just accidentally came across a copy of the CHAMPION in the home of a friend! How grateful these people would have been had their friend called their attention to the CHAMPION long before. Our \$1.50 limited offer will make a very easy way of approach: the most timid man would not hesitate to put his friend wise to such a proposition!

The CHAMPION for 1922 will be the best volume ever published. Our ambition is to compel every one of our subscribers to feel they are getting more than they pay for—nothing short of the conviction that we have succeeded will satisfy us! Remember, it is not quantity we are striving for—it is quality of the first magnitude!

The BIBLE CHAMPION is the Official Organ of the Bible League of North America, an organization formed to promote the true knowledge of the Bible and consequent Faith in its Divine Authority. William Phillips Hall has been its president since it was chartered in 1903.

Those of our readers who know little of the beginnings of the League may be interested to know that the League was sponsored by some of the most eminent men of that time: Dr. Francis L. Patton, of Princeton; Dr. Henry A. Buttz, of Drew; Howard Osgood, of Rochester; Edmond J. Wolf, of Pennsylvania; G. Fred'k Wright, of Oberlin; Willis J. Beecher, of Auburn; Wm. M. McPheeters, of Columbia; Dr. David James Burrell, Dr. Daniel S. Gregory, Dr. George C. Lorimer, Dr. J. B. Remensnyder, John H. Converse, and many more men of equal prominence.

One of our interested friends who evidently loves to dabble in figures sent us a comparative table of amount of copy each month in CHAMPION, comparing it with a magazine that makes a rather imposing appearance, and sells at \$3.00 a year. He finds the \$1.50 CHAMPION contained, approximately, 38,000 words each issue, and the \$3.00 magazine 47,000 words! and adds: "A CHAMPION subscriber gets about four and a half times as much for his money as one for the \$3.00 magazine gets." The enlarged CHAMPION will, according to these calculations, contain more than 50,000 words an issue. The price for the 50,000 word CHAMPION is \$2.00. The \$3.00 magazine contains 47,000 words, and costs \$1.00 more a year.

But, we do not emphasize the number of words in CHAMPION in making our appeal. We would rather emphasize the merits of the CHAMPION. Every word in the CHAMPION counts! That is our boast!

Verbal Inspiration

BY PROFESSOR L. T. TOWNSEND, D.D., S.T.D., BROOKLINE, MASSACHUSETTS



HERE is conclusive evidence that the Bible is a man-made book; a proposition that no one doubts.

There is evidence equally conclusive that the Bible is a God-made book; a proposition maintained by those who hold the orthodox creed.

In this article we are to discuss more particularly Bible inspiration by which is meant that its writers, while inspired, were so far taken possession of by the Holy Spirit that they would not communicate, nor select for communication anything different from what God desired; and this essentially is the view still held by "conservative" theologians.

We hold the opinion that inspiration is of different kinds which are sufficiently distinct from one another to allow of at least a general classification.

The classification adopted in this discussion is the following:

First, Inspiration by Superintendence; second, Inspiration by Intellectual Stimulations; third, Inspiration in the use of Words, or Verbal Inspiration, and fourth, Predictive and Visual Inspiration.

Without taking the time to define these several terms we pass to a consideration of what is called verbal inspiration in answer to a request that has come to the writer of this article.

By verbal inspiration is meant the suggestion of words by the Holy Spirit to those who wrote the Bible.

At times there has been tumultuous and even violent discussion on the subject, ill-becoming those who should search for peace and harmony.

On the one hand the contention has been that there is such a gulf between the Holy Spirit and the ear and tongue of men that the theory of verbal inspiration is unreasonable, so much so that it is irrational.

On the other hand the defenders of the theory insist that no line can be drawn between inspiration of thoughts and words; that when a man is inspired the intellectual processes are the same between the Holy Spirit and the inspired man as between two persons when engaged in conversation, and that exchange of thoughts must always be by words.

As to the exact strength of the contending factions, there is difference of opinion. The author of a series of exceedingly interesting and scholarly pamphlets entitled, *Bible Numerics*, who is a firm believer in verbal inspiration, thus states his judgment as to the popularity of the views against which he is contending:

The verbal inspiration of the Scriptures is now so effectually abandoned even among professedly orthodox people that not a single scholar holds it. And even to profess to try to prove it is sufficient cause, in the estimation of scholars, for refusing even a hearing for it.

While quite confident that this writer, Mr. Ivan Panin, has over-estimated the number of those opposed to verbal inspiration, still it must be confessed that the theory in many quarters has at the present time neither a very large, nor enthusiastic following.

The more accurate statement, however, would be this: The verbal inspiration of the Bible has been advocated and is now held by eminent scholars, but is rejected by many others equally eminent.

It is a matter of regret that we have no time to review some of the more valuable literature on the subject, or give the reasons that first and last have been advanced by both metaphysicians and theologians, for and against the theory.

The names of two or three men of scholarly rank may, however, be mentioned.

Professor Richard Rothe states his opinion thus:

On the whole, words and thoughts are inseparable. There are no thoughts without words; they cannot be expressed and held fast otherwise than in words and by means of words.

Dr. Abraham Kuyper, rector of the Free University of Amsterdam, called "the prince of Dutch theologians," contends that the inspiration of thoughts without words would be an unintelligible process; that one might as well talk of a tune without notes, or a mathematical sum without figures; he goes so far as to say that any one who holds that inspiration concerns the thoughts only, and not the words, "is no psychologist, nor even a good thinker."

And speaking of the condition of German thought just before the world-war Dr. Kuyper claims that in Germany the theory of verbal inspiration is just now fast coming into the ascendancy.

With Professor Rothe and Rector Kuyper are to be classed Professor Nösgen of Rostock, Dr. Koellner, author of *Theopneustie*, and several others.

On the other hand Pastor Anderson of Flensburg, probably well represents the attitude of most of the German thinkers, except those of the "Free Churches." His statement is this:

The doctrine of verbal inspiration is not an integral part of the faith of the Evangelical Church, but is a well-meant, though at bottom unbiblical invention of the theologians.

This doctrine to a certain extent is originally derived in part from the Judaism of the Talmud and in part from hellenistic and heathen ideas, which have found their way into Christian theology through Philo.

To return to this doctrine is a return to the letter theology of the Jewish scribes and to give our congregations stones instead of bread.

One may well ask, therefore, if in any way it is possible to harmonize these conflicting opinions of good men and distinguished theologians?

The reply is perhaps not in every particular and yet with a greater accuracy in definition, with a little yielding on part of the contestants and the keeping in mind a statement already made, that God interposes *special* aid only when and to such extent as is necessary to accomplish his purpose, much controversy on the subject may be saved, and the contestants brought nearer together. This is, if verbal inspiration was necessary to answer the divine purpose, then, those who believe in supernaturalism will admit that the Holy Spirit did suggest, or could have suggested, words as well as thoughts, and that if God's purposes could have been better accomplished by the inspiration, or suggestion of the words employed, then it must be still further admitted that the words in the original documents composing the Bible were suggested, or inspired, by the Holy Spirit.

It would seem to be, therefore, more than anything else a question of how best the Holy Spirit could accomplish the purpose intended.

It should, however, be borne in mind, that verbal inspiration does not necessarily imply that the Holy Spirit dictated mechanically, or audibly the words to be employed, though in some instances this appears to have been done.

If the Holy Spirit evoked from the consciousness of the Bible writer, words which without that aid would not have occurred to the mind, that would be verbal inspiration; or, if the Holy Spirit aided the Bible writer in the choice of certain words from among others already in the field of consciousness, that too, would be verbal inspiration; or if the Holy Spirit suggested without delay an unfamiliar, or for that matter, a familiar word; or suggested the best arrangement of words in framing the sentence, there would be, in each case, verbal inspiration.

Now if these different processes had been recognized, either one of which is just as really verbal inspiration as either of the others, there would have been saved a large amount of discussion among the friends of the Bible.

That there is at present a measure of scientific evidence in support of the possibility of verbal inspiration no thoughtful person will question.

Certain phenomena, long since recognized and lately coming into prominent notice have established the fact, notwithstanding the supposed gulf between the

human consciousness is not unreasonable at all, but is a perfectly sane supposition. Holy Spirit and the human ear, that dictation of words by the Holy Spirit to the

The reasoning is this:

Every person reading this article lives in an invisible, as well as in a visible community.

And every center of consciousness (or every mind) acts more or less perceptibly upon every other center of consciousness (or upon every other mind), and each in turn is acted upon by all others. And besides there is in every person a something that recognizes its own distinct personality; and this same something else that is in every person recognizes personalities that are outside of each one's self.

And it is doubtless true that each personal consciousness is in contact with every other personal consciousness in the universe, whether infinite, human, angelic, or Satanic. Almost everyone at times feels that he is not alone, though in a forest, or on the sea, or mountain top, but is surrounded by "principalities and powers," both good and bad. It is the same in the metaphysical as in the physical world. Every mind acts upon every other mind, as every particle of matter acts upon every other particle from one boundary of the universe to every other.

These are scientific and phisic postulates, concerning which there can be no doubt. It would seem to follow, therefore, that if one mind can touch another, then one mind can influence another, a possibility recognized by the use of such words as hypnotism and telepathy.

Professor Hugo Musterburg, an authority on these subjects, who has brought hundreds of persons under this hypnotic influence, makes these statements:

There is no magic fluid, no mysterious power afloat. Everyone can suggest something to everyone else. It is the idea that is strong enough to overcome the idea in another mind that produces the effects wondered at. Hypnotism is only re-enforced suggestion.

And it has been shown over and over again that the hypnotizer not only can awaken such thoughts as he may choose in the mind of his subject, but just as easily controls the verbal expression.

Now since there is this influence and even control of one person's mind over another, why may not orthodox Christians, without being thought belated or irrational, believe that the Holy Spirit in certain instances so far controlled the speech as well as the thoughts of holy men who yielded themselves fully to His leadings, that they employed the very words that were supernaturally awakened in their minds, or fashioned on their lips?

While one need not go quite so far as to say that it would be impossible for the Holy Spirit to make revelations except by the use of words, yet there need be no hesitation in saying, on well established psychological grounds, that the Holy Spirit *in every instance*, could have suggested the identical words employed and would have done so provided the divine purpose could have been better accomplished in that, rather than in any other way.

It may also be said that the world is doubtless on the eve of greater discoveries in mind phenomena than ever yet have been dreamed of, and that psychology has not yet by any means, had its last word as to verbal inspiration.

The possibility of verbal inspiration having been shown to be a reasonable supposition, the next step leads to evidence supporting the theory. Attention is called first to the testimony of those best qualified to speak on this subject, the Bible writers themselves. For example, the following passage from the Book of Exodus:

And Moses said unto the Lord, Oh, Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: for I am slow of speech and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh a man dumb or deaf, or seeing or blind? Is it not I, the Lord? Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt speak.

And the identical words Moses was commanded to use he says were given to him.

Nor should the fact be overlooked that though Moses, according to his own account of himself was constitutionally slow of speech, and therefore disqualified to stand as spokesman for Israel before Pharaoh, yet when the time came for speaking, his words appear to have been accurate, ready, to the point, powerful, and remain so to this day.

As to the writing of the covenant the reading is this:

And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee, and with Israel.

From Moses pass to the era of King David. There is no question that David believed that he had received from some source remarkable plans and specifications for the construction of the tabernacle and temple. The words used in his address to his son Solomon, are these:

"And this the Lord made me understand in writing by his hand upon me, even all the works of this pattern." That these words mean some sort of verbal dictation there is scarcely room for question; they appear to mean that the words were either spoken to David, essentially the same as he repeated them in the hearing of Solomon, or else they were impressed upon the mind of David, or were awakened in his consciousness by a supernatural or supernormal agency.

But perhaps the most suggestive fact of all is this, that no student of these subjects is able to explain how David could have come into possession of these plans and specifications, unless by verbal inspiration. That is, up to the time of David the whole Semitic family was singularly destitute of architectural genius. But it is equally true and remarkably so that no beautiful architecture of any kind, is found in the world until after the building of the Temple in Jerusalem. There were massive structures in Babylon and Egypt that were imposing, but not beautiful.

In a published essay by the accomplished architect William Wilkes, entitled, "The Temple at Jerusalem, the Type of Grecian Architecture," it is claimed that the finest specimens of architecture which adorned the Acropolis were suggested by the Temple on Mount Zion. And Robert Wood, in a treatise bearing the title, "The Origin of Building," reaches essentially the same conclusion.

Ruskin, the great master in the realm of æsthetics, in his "Modern Painters" (Chapter on "Turnerian Light,") thus closes the section on color:

Finally the ascertainment of the sanctity of color is not left to human genius. It is directly stated in the Scriptures in the sacred chord of color (blue, purple, and scarlet, with white and gold), as appointed for the tabernacle. This chord, is the fixed base of all coloring with the workmen of every great age, and the invariable base of all that is beautiful in Missal painting.

This certainly is a singular and suggestive fact that the coloring and tapestry ordered for the tabernacle harmonize perfectly with the ideal conceptions of modern art and æsthetics.

And, as was said before, it is hardly conceivable that David could have come into possession of these matters of dimension and coloring, unless in the way he said, and that was by verbal dictation.

The Old Testament prophets, Isaiah, Jeremiah, Ezekiel and Daniel, each testify that the words they employed were given by the Lord God.

Isaiah began his magnificent prophecies with these words:

"Hear O Heavens, and give ear, O earth, for the Lord hath spoken. And I heard the voice of the Lord . . . and he said, Go and tell my people." Then Isaiah was given words to speak. And throughout his prophecy, announcement after announcement is introduced with the words, "The Lord said unto me," and "Thus saith the Lord."

In the introduction of the prophecy of Jeremiah are these words:

Then said I, Ah, Lord God! behold, I can not speak: for I am a child. But the Lord said unto me, Say not, I am a child, for to whomsoever I shall send thee thou shalt go and whatsoever I shall command thee thou shalt speak. Be not afraid because of them: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth His hand, and touched my mouth, and the Lord said unto me, Behold, I have put my words in thy mouth.—Jer. 1:5-9.

The prophecy of Ezekiel contains this announcement:

Moreover He said unto me, Son of man, all my words that I shall speak unto thee receive in thy heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God.—Ezk. 3:11.

In the closing chapter of the Book of Daniel these words, not understood, were put into the mouth of the prophet:

And I heard, but I understood not: then said I, O my Lord, what shall be the issue of these things? And he said, Go thy way, Daniel, for the words are shut up and sealed till the time of the end.—Dan. 12:9.

In this instance there is certainly evidence of verbal inspiration, for the prophet asked the meaning of the words dictated to him. What stronger proof could there be that not the mind of Daniel alone, but his lips were under the direction of a supernatural agency.

And every reader of the Old Testament is familiar with such announcements as these:

"The Word of the Lord came unto me saying:" "His word was in my tongue;" "Speak these words;" and "Speak this word unto them whether they will hear or forbear."

"The Word of the Lord came unto me saying;" "His word was in my tongue;" "Speak these words;" and "Speak this word unto them whether they will hear or forbear."

Now consider for a moment the character of these men, Moses, Isaiah, Jeremiah, Ezekiel and Daniel, who testify that words came to their lips as well as thoughts to their minds.

There is no hesitation in saying that there is not a critic of the Bible in Christendom, who in intelligent greatness and power, can measure up to either of these men.

The historian, Grætz, in his "History of the Jews," pays this tribute to Moses:

Among all law givers, founders of states and teachers of mankind, none have equalled Moses. He transformed a horde of slaves into a nation and imprinted on it the seal of everlasting existence.

Where is the critic anywhere on the face of the earth to whom such tribute could be paid? And among scholars there is no question that there are specimens of oratory in the Book of Deuteronomy from the lips of Moses that are equal to any of the speeches of Pericles, or those of Demosthenes or those of Cicero, though these brilliant Greek and Roman orators were trained in all the arts of rhetorical science and public speaking.

And Isaiah, another of the Bible writers, who said that God put words into his mouth, was not like Moses the founder of a nation, but was an orator of powerful speech, and the greatest of the Hebrew prophets.

Says Renan in his scholarly "History of the People of Israel:"

Isaiah was the greatest of a race of giants. He gave the final form to Hebrew ideas. He is not the founder of Judaism; he is its classical genius.

And the higher critic, Professor Driver, in his "Introduction to the Literature of the Old Testament," pays Isaiah this encomium: "Isaiah's poetical genius is superb. His characteristics are grandeur and beauty of conception, wealth of imagination, compressed energy, and splendor of diction."

Where is the modern Bible critic who can wear those honors? Certainly Professor Driver for one is destitute of them.

Or where is the modern Bible critic that stands anywhere within sight of Jeremiah and Ezekiel, those patriots, of amazing foresight and of fiery and poetic expression? Or, who is the critic that anyone in the world would think of comparing in any respect, with Daniel, the learned and God-fearing prophet, who was prime minister of four of the greatest monarchs of antiquity—Nebuchadnezzar, Belshazzar, Darius and Cyrus?

Such were those Jehovah prophets, whose word in ordinary matters would not for a moment be questioned who would not have told a lie to save their lives, whose minds were of the highest order, and whose power in literary expression rarely has been equalled—these were the men who affirmed, with no recompense except persecution, that they spoke and wrote the identical words that the Lord God had supernaturally dictated to them, or had awakened in their consciousness. What possible ground is there for rejecting their testimony? And what were these words but instances of verbal inspiration.

But, without pausing for an answer, your attention is directed to other Old Testament evidences of verbal inspiration.

No worker in literature need be told of the difficulty often confronting one when trying to find words to clothe especially the sublimer thoughts that dawn upon the consciousness.

Mr. Emerson once remarked that he would exchange all that he had written if he could put into words thoughts that had passed through his mind in a single hour.

Now, as already shown, the Old Testament writers, under the *spell* of mental stimulation, came into possession of the grandest conceptions possible. Would they not, therefore, have been overwhelmed in attempting to give expression to those magnificent thoughts unless there had been literary or verbal as well as mental stimulation?

A fact, or two, by way of illustration, may add force to the question.

John Milton has been honored quite over the world, and very justly so, by the minds of the years since he lived and wrote.

His celebrated "Samson Agonistes" is in some respects, a remarkable drama, but when compared with the Bible story from which it is taken, it seems to any scholarly critic scarcely more than a "stage play," artificial throughout, lacking entirely the simple directness of the Old Testament narrative. Such in substance is the opinion of those whose profession is to compare and pass judgment upon literary productions.

The dramas of Shakespear fare no better when brought into competition with the dramatic poetry of the Bible.

In narrative literature the Old Testament is likewise supreme.

The stories of Abraham and Isaac, of Jacob and Laban, of the meeting of Joseph, first with his brethren, then with his father, in rhetorical expression make modern narrative writing seem only trivial and ephemeral.

Professor G. H. Gardner of Harvard University, in his book "The Bible as English Literature," makes this unquestionably correct statement:

Much reading of the Bible will soon bring one to an understanding of the mood in which all modern rhetorical art seems a juggling with trifles and an attempt to catch the unessential, when the everlasting verities are slipping. The Israelite story-teller left the facts to speak for themselves, as they have for all the centuries since. The quiet self-confidence of this method makes modern story-telling, even in the restrained mechanism of the Greek drama, seem to labor and strive for justification. All the great literature of the Greeks loses when placed beside the compression and massiveness of the Old Testament.

Boston, New York, Chicago and other cities have their Browning clubs. That poet is extravagantly praised and in some quarters almost worshipped.

His "Saul" is pronounced the greatest Biblical poem since Milton, and is perhaps his masterpiece, but when compared with the Bible story the supremacy of artlessness over art at once appears.

Or what has Browning ever written that approaches in sublimity the Book of Job? If Browning clubs would spend one hour with that Hebrew author when they spend ten with Browning, their admiration would rather abruptly change its base. There is nothing in the best of Browning that in any way measures up to the opening scene in that Bible drama, where the council chamber of Jehovah is thrown open, or that equals the satanic challenges and satanic cyclones that wrecked houses and killed the inmates, except the one servant whose repeated cry was "I only am escaped alone to tell thee."

Or what is there in Browning that equals in pathos and dignity the wailings of the smitten hero, the harsh accusations of his friends and his heart-broken replies and remonstrances?

Or what is there from the pen of Browning that in grandeur matches the Hebrew author when binding unicorns and stars, or when describing horses laughing at trumpets and spears, behemoths drinking up rivers, and leviathans with nostrils sending out volumes of smoke, and with mouths belching lurid flames into the darkness?

Or what is there in Browning that equals the calm and beauty after the cyclone and tempest, with the last days better than the first that dawned upon the hero who had conquered friends, wife and devil—the entire drama never for a moment losing sight of the ethical and religious intent?

From any point of view it comes near literary sacrilege to compare Browning with the Hebrew author of the Book of Job. Browning greatly aggravates many of his readers, with his abiding, self consciousness, his “striving for superlatives,” his “dancing whirlwind of words” and his blinding and bewildering obscurity. The Hebrew author, writing with the ease of perfect familiarity and mastery, portraying the mightiest things, even omnipotence in terms suited to the subject, in sentences of majestic reserve, clear as crystals stirs the profoundest emotions of the reader, but always with assurance and an uplift.

The writer of the book of Job is never thought of by the reader; his hero is omnipresent and immortal, and that is the highest type of literary achievement which rarely is reached by Robert Browning or any other uninspired writer.

Now returns the main question,—How was it possible that those Old Testament Hebrew writers, in accuracy, beauty, clearness and force of expression, in narrative, literature, in dramatic composition, in lyric and prophetic poetry, with odds against them, were and are able to stand pre-eminent among the world’s masters in literature, ancient and modern, unless somehow the Holy Spirit had communicated with them, giving them without conscious effort on their part, apt words and sentences to express thoughts that otherwise would have palsied lip and tongue.

Evidence of verbal inspiration gathered from the New Testament next claims attention. And first in the sciences of anatomy and acoustics, there are discovered certain phenomena, that cannot well be passed in silence and that may be spoken of at this point as well as elsewhere in the discussion.

There are words that orthodoxy claims had their origin or cause in the invisible world, such for instance as those said to have been heard by the shepherds of Bethlehem, announcing the birth of Christ, the mystery of which, even if the record is true, is scarcely more wonderful, all things considered, than the greetings and carols of our Christmas weeks as they pass by—echoes of the anthem heard two thousand years ago.

To those phenomena belong the words said to have been heard at the baptism of Jesus on the shores of the Jordan, also words reported by the evangelists said to have been heard by three disciples at the transfiguration, and other words said to have been heard by the apostle Paul on the road to Damascus, others by Peter on the house-top at Joppa, and others by John on the isle of Patmos.

In the Old Testament, words from invisible sources, and from bush and beast are likewise reported.

To one who heartily believes in the supernatural and in the credibility of the Bible, there will of course be no question that the reported words were actually heard. And to anyone who think deeply these phenomena need occasion no more surprise than ordinary human speech.

A speaker emits a bit of breath through the vocal organs; vibrations are produced in the atmosphere that reach the drum of someone’s ears; a tremor is conveyed along the ear tubes and disturbs or jolts a grouping of brain cells. The mind of the hearer recognizes by the peculiarity of the jolt what thought was in the mind of the speaker—all of which is one of the subtlest mysteries in the universe.

Now for the application of these facts to the subject in hand.

The Psalmist asked the question,—“He that planted the ear, shall he not hear? He that formed the eye, shall He not see?” and he might have added, Cannot He who upholds all things by the word of His power cause a vibration in the atmosphere, or a tremor in the organs of hearing, or a peculiar jolt to a group of brain cells, as easily as can a breath of air from the lips of a human being?

If He cannot, is He not more helpless than a coal-pit worker, or street sweeper, or a child two days old, who does this very thing?

But if He can do this, that is if He can cause a slight disturbance or vibration in the atmosphere, or a slight tremor in the tubes of the ear, or a jolt in the cells of the brain, then verbal inspiration, as a mechanical and physiological process is just as simple as the act of breathing, and the song announcing the birth of Christ calls for no miracle greater than human speech, at least for but one miracle the greatest of all—the existence and presence of God.

And the music and songs sometimes heard by the dying, may be the vibration of ear-tubes or brain-cell, caused by the touch of invisible fingers, or by the breath of God to chase away the loneliness of the so-called Dark Valley.

But let us consider evidence of a little different character and perhaps more satisfactory to our friends the critics.

After the death of Christ the evangelists who had spent most of their lives in humble occupations, were called upon to stand before kings and rulers. They were forced to reply to charges made against them, and to answer the most difficult questions suddenly propounded by their accusers and adversaries.

The brightest minds as every one knows, are frequently disconcerted under such conditions; men stammer and struggle to find the word desired and often need prompting.

If, therefore, those New Testament speakers were able to employ language the most admirable possible, to the amazement of all the bystanders, would it not seem that some supernatural agency must have prompted speech, as well as thoughts?

In the New Testament record the temptations and trials, the controversies, frailties and mishaps of the apostles and evangelists are recounted with more or less explicitness, but there is no hint that those men ever were embarrassed, or that they deliberated a moment for sentence or word, even when called upon to speak before enemies, multitudes, or mobs. Nor was it necessary for them to study all night to know what to say the next morning. There does not appear to have been any weighing of words; such phrases and qualifying clauses as, “that is to say,” or “in other words,” or “I mean this,” common enough among other speakers and writers, are not found in any of their addresses or sermons; nor did they use note or manuscript.

Paul speaks of parchments, but he did not send for them when preaching at Corinth, or Ephesus; it was when he was confined in a Roman prison.

Such excuses as, “I have no sermon thought out, or no remarks suited for this occasion,” were never offered by Paul, by Peter, or the rest.

The apostle Peter had received no scholastic or oratorical training. He had at his tongue’s end the harangue and talk of sea and ship and fisherman, and could swear with the next man, but the making of a connected and choice as well as thrilling speech before thousands of people, was quite a different affair, and on natural grounds, out of the question. But his immortal and impromptu sermon on the Day of Pentecost, and his speech before the elders and rulers in Jerusalem, for logical arrangement and rhetorical finish are such masterpieces, that they would have been creditable if spoken by any scholar or advocate in the Jewish commonwealth or in the Roman empire.

If any one doubts this statement, let him master the laws of logical arrangement, the rules of rhetorical composition and apply them to that sermon and speech, and he will doubt no longer.

The apostle Paul more than once intimated that his speech was little other than contemptible and yet more apt and apparently ready words never were spoken than when he was addressing the Greeks on Mars Hill, or when speaking before King Agrippa. Those speeches will bear the scrutiny of the best trained masters in the arts of eloquence and logic.

The apostle John had been a fisherman until the three years that found him under the tutelage of Christ.

Later there came from his pen the *Apocalypse*, with its bottomless pits, its vials of wrath, its islands flying from sight, its heavenly hosts, numbering "ten thousand times ten thousand and thousands of thousands," its crowns, sceptres, thrones, and its Paradise—representations that for majesty of conception and fitting rhetorical expression are unmatched outside of Bible literature and are only approached by those who have drawn their thoughts from the Bible writings.

Nor is that all; for the vision of that fisherman-apostle has been able to sustain Christian faith, and hope as no uninspired writing from any pen ever has done. So vivid are the conceptions that the writer speaks in the present tense of things in the future, and so certain of accomplishment that they seem already to be taking place:—"And I heard a loud voice saying in heaven, Now is come salvation and strength, and the Kingdom of our God, and the power of his Christ."

Now, in reviewing what has been said, is the critic prepared to give any rational explanation for the rhetorical excellence of the New Testament historic records, or for that of the speeches and sermons, the epistles, and Apocalypse, the last and most surprising of the New Testament writings?

Until the critic is better equipped with facts and reasons than he now is, orthodoxy need not shrink from the theory of verbal inspiration, as already defined, and as set forth in the words of the Master, among the last spoken to his disciples:

Settle it therefore in your hearts, not to meditate beforehand how to answer, for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand nor gainsay . . . And when they lead you to judgment and deliver you up, be not anxious beforehand what ye shall speak, but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost.—Luke 21:14, 15 and Mark 13:11.

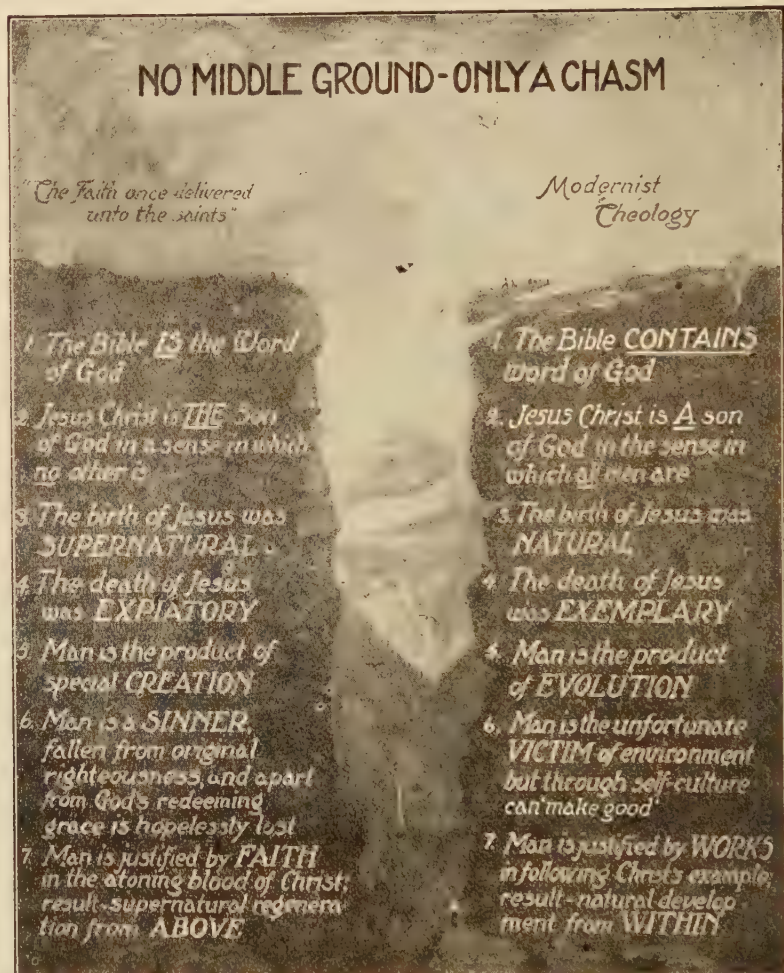
I am delighted with the CHAMPION. It is just what we need for these days of compromise and scepticism. The articles by Dr. Sloan should awaken Methodism, but, of course, it will not, for prejudice and indifference and worldliness are rampant. If it only could be read I am sure great good would result.—Rev. J. W. Mahood.

The Holy Spirit and Evangelism



HAVE one word more to say, and that is as to the power of the Holy Ghost. After the ascension of our Lord, He had nothing more to do with the salvation of a lost world except to intercede for believers. But we have now the Dispensation of the Holy Ghost, to whom is given the application of the Word and the Blood. Even He, Jesus Christ, would not preach until the Holy Ghost descended upon Him, and He could say, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor." He always laid great stress upon the dispensation of the Holy Spirit, and did not attempt to preach His own word unto mankind without His anointing. In all your strivings and all your prayers, earnestly and devoutly seek for *this*, that in the Christian church there may be a return to the old faith, and a recognition of the fact that it was expedient for disciples that Jesus should go away, for the Spirit's coming depended upon the departure of the Lord Jesus Christ, as was realized at Pentecost. And a man to preach effectively should know first of all two things: he should know Jesus Christ, and he should know that he himself is a saved man. A man to be an effective witness must speak what he knows, and testify to what he has seen and felt. We have seen man-made revivals, where the results were not beyond the power of the human agencies employed to produce them. Oh, for a revival such as cannot be accounted for save on the ground of a supernatural presence and power like that at Pentecost in Jerusalem.—Arthur T. Pierson.

Christian Theism vs. Modernism



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B. C.

On Which Side of the Chasm Are You?

"Forever, O Lord, Thy Word is settled in Heaven."—PSALM 119:89.

"Thou hast magnified Thy Word above all Thy Name."—PSALM 138:2.

"It is easier for Heaven and Earth to pass, than one Tittle of the Law to fail."—"Heaven and Earth shall pass away, but My Words shall not pass away."—Jesus: LUKE 16:17; MATT. 24:35.

"Almighty Lord, the sun shall fail,
The moon forget her nightly tale,
And deepest silence hush on high,
The radiant chorus of the sky.

"But fixed for everlasting years,
Unmoved, amid the wreck of spheres,
Thy Word shall shine in cloudless day,
When heaven and earth have passed away."

Sir Robert Grant.

Fundamentalism Requeiscat in Pace

*Morituri Te Salutamus—We who were about to die (if not already dead)
Salute You*



HE letter-press on the face of the cartoon rock-cliffs given in the article "The Situation in Mission Fields," in our Nov. issue, has led to requests for the picture itself, which, through the courtesy of the Moody Bible Institute, Chicago, we are able to present on the preceding page.

The war is on between Fundamentals and — and — — alliteration and regard to substance suggest the word Folderols, but as that term might seem to lack dignity and respectfulness we decline to accept it, and leave each reader to sum up the inscriptions on the wrong side of the chasm in the picture, in such word as may seem fitting.

At least we thought a war is on; but is it? At the Pre-Conference to the Northern Baptist Convention at Des Moines last June, Fundamentalism seemed to be a very lively, doughty, victorious warrior, but *The Baptist*, of Chicago, July 9—a paper that is as near the official organ of the Baptist denomination as that body can have—briefly and unfeelingly imparts the important piece of news in the head-line, FUNDAMENTALISM IS DEAD. Alas! and alack!!

In its issue of July 21, the Baptist *Watchman-Examiner* of New York, which paper, by the way, is one of the most-ably edited and stalwart denominational journals that comes to our table, laments as follows:

"We confess that this news is a shock to us. It is so sudden. Less than a month ago we saw between a thousand and fifteen hundred of those fundamentalists in a hall out in Des Moines. They were eager, enthusiastic, strong men, and for the most part young men. They were tremendously interested in 'fundamentalism.' By their attitude and their votes they seemed willing to live and to die for 'fundamentalism.' Without collusion or formal resolution, two days after their conference they stood together in the Northern Convention and overwhelmingly dominated the Convention. They voted enthusiastically to commend the Home Mission Society for its action in receiving a large gift to which certain doctrinal conditions were attached, because those conditions were in perfect harmony with the fundamentals in which they believe. Two days later those same 'fundamentalists,' with another certain and overwhelming victory for fundamentalism in sight, being men of peace and good-will not desiring to fight over the same ground again, suggested the wisdom of having our seven boards study the whole matter of gifts with doctrinal conditions, with a view to recommending to the next Convention some possible uniform policy for all the boards and societies. The Convention acted favorably on this suggestion. And the thousand or fifteen hundred fundamentalists were happy, because they felt they had acted like real Christians! They said good-bye to one another with many a 'God bless you, will see you at Seattle,' and went peacefully homeward.

"And now actually before some of these enthusiastic fundamentalists got home, the movement which they considered so prophetic of good things to come, collapsed and went out of existence, and *The Baptist* coldly and unsympathetically announced: 'Fundamentalism is Dead.' Having been present at the birth of this Fundamentals Movement and having watched the rapid and healthy growth of this fine youngster, we confess that we are sad to-day with an unutterable sadness. Alas, fundamentalism is dead, dead, dead! It is enough to make one weep. Having been a friend of the movement, we are going to publish on this page in our next issue some words of appreciation of the things which the movement accomplished in the brief period of its tragic existence.

"Meanwhile all the poor misguided Baptists who have been interested in what they thought were fundamentals, while feeling sad at *The Baptist's* announcement, will be grateful that we have a paper among us that can so wonderfully interpret the signs of the times."

We note that other papers are lining up with *The Baptist*, like the *Christian Register* (Unitarian), *The Christian Century* (Disciple), *Zion's Herald* (Metho-

dist), the last saying "Fundamentalism is indeed dead and buried." But papers like *The Presbyterian* of Philadelphia, the *Herald and Presbyter* of Cincinnati, and many more, seem not to have yet sensed the charnel odor of the deceased. but on the contrary regard it as still a vivand, red-blooded contendant for the Faith once for all delivered unto the saints.

We recall an editorial sentence in *The Outlook* of some fifteen years ago: "There are very few persons who are able to interpret correctly religious opinions with which they have no sympathy." That journal's editorial of last July 13, on the Des Moines Convention quite illustrates the dictum of a decade and a half ago. The Editor of the *Watchman-Examiner* pronounces it "full of error from beginning to end," and has seven paragraphs each beginning with a quotation followed by the sentence "Wrong again" except the one in the first of the seven paragraphs which is declared to be "wrong in every particular;" and a final paragraph begins, "Still other glaring and absurd mistakes appear in *The Outlook* editorial," and this is added: "Our advice to *The Outlook* is to look out or it will lose its reputation for both intelligence and fairness."

In many years' reading *The Outlook* we have been impressed with Lyman Abbott's utter fairness in stating the positions of those with whom he does not agree, the statement being such as the one whom he controverts would himself generally accept; but this time it looks as though a 'prentice pervert had thrown a monkey-wrench into the editorial machinery. And we note that the Convention correspondents of *The Congregationalist* and *The Continent* have their sympathies with the anti-Fundamentalists. No, gentlemen; don't let the wish be father to the thought. Fundamentalism is *not* dead, but is throbbing and thrilling with the unquenchable spirit of a militant (militant because you and your ilk compel it to be so) endless life. It is God's truth. The prophet editor of *The Presbyterian* concludes an editorial (September 1) with these words: "Without doubt we have approached to the point of a square issue between evangelism and rationalism, after a period when many have been trying to glue them together and after the issue is fairly drawn. Now, as in the past, the sword of Christ will put to flight the armies of the aliens."

The war is on. Back in 1874 when the Woman's Crusade was beginning to sweep the country, the writer advertised his congregation of what was coming, and said that every person, whether willingly or unwillingly, would, by the very force of circumstances, be compelled to take one side or the other of the temperance question. He advised every one to openly take the right side when the stress came, and, while disclaiming to be a prophet or the son of a prophet, he predicted that every church-member who did not take the right side would go back upon his church and probably upon his Christian profession. The event justified in no small measure his prediction. Modernism is awfully wrecking faith in fundamental truths at home and is working awful ruin in mission fields. The conflict which it is precipitating and has already precipitated will—unless Fundamentalists as base cowards supinely surrender their God-given entrustment—by the inevitable force of circumstances compel professed believers to take one side or the other of the question. The issue is Christian Theism *or* (not *and*) Modernism; evangelicalism or rationalism; Bible or no Bible; church or no church; salvation by God-given faith or salvation by man-wrought character, which is no salvation at all. This is just what, in the last analysis, we are up against.

Look at the picture-inscriptions again. Which side of the chasm are *you* on?

* * *

"FAITH IS THE SUBSTANCE OF THINGS"

I hear men praying everywhere for more faith; but when I listen to them carefully and get at the real heart of their prayers, very often it is not more faith at all that they are wanting, but a change from faith to sight. Faith says not, "I see that it is good for me, and so God must have sent it," but "God sent it, and so it must be good for me." Faith, walking in the dark with God, only prays him to clasp its hand more closely—does not even ask him for the lifting of the darkness so that the man may find the way himself.—*Phillips Brooks*.

The God who Created Heaven and Earth

BY WILLIAM PHILLIPS HALL, PRESIDENT BIBLE LEAGUE OF NORTH AMERICA,
COS COB, CONNECTICUT



IN Genesis 1:1-3 we read these words: "In the beginning God created the heaven and the earth. And the earth was without form and void: and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light and there was light.

In John 1:1-3, 10 we read these words: "In the beginning was the Word (that is, the Lord Jesus Christ), and the Word was with God, and the Word was God. The same was in the beginning with God. All things were **made** (or 'created') by (or 'through') him, and without (or 'apart from') him was not anything made that was made."

"He was in the world, and the world was made by him, and the world knew him not."

A consecutive reading of these two passages from Genesis 1:1-3 and John 1:1-3, 10 reveals the fact that the God who created the heaven and the earth was God in Christ.

In other words it was (the Lord) God the Father operating in and through the pre-incarnate Lord Jesus Christ his Son who "created the heaven and the earth."

Said the Lord Jesus Christ: "the Father (that is, the Lord God the Father) who dwelleth in me (the Lord Jesus Christ his Son) he doeth the works" (John 14:10).

It is now perfectly apparent that the God in Christ who created the heaven and the earth was the same God in Christ whom the apostle John declared.

Every miracle of grace performed by the Lord Jesus Christ during the days of His earthly ministry was performed not by the Lord Jesus Christ separate and apart from (the Lord) God the Father, but by (the Lord) God the Father in and through and by the Lord Jesus Christ his Son.

In the last six words of John 1:10: "He was in the world, and the world was made (or 'created') by (or 'through') him, *and the world knew him not*," we have a statement of a fact not only of the days of the earthly ministry of the Lord Jesus Christ but also of to-day. For how many people are there in the world, and in the Church, of to-day, who really understand and know that it was not God separate and apart from Christ, nor Christ separate and apart from God, but God in Christ who created the heaven and the earth, and who, in the days of His earthly ministry said and did all things that are recorded in the New Testament as having been said and done by the Lord Jesus Christ the Son of God?

Not until men understand and know that God is now in Christ, and that God in Christ is the only true God, will they possess that knowledge of "the only true God and Jesus Christ whom (he has) sent" that brings eternal life and so saves the soul.

With the apostle John we testify that "we know that the Son of God is come; and hath given us an understanding, that we know him (the Lord God the Father) that it is true, and we are in him that is true, in his Son (the Lord) Jesus Christ. This (Lord God the Father, who is revealed in and through the Lord Jesus Christ his Son) is the true (Lord) God (the Father), and eternal life" (1 John 5:20).

The earthly ministry of the Lord Jesus Christ had passed into history. He, of whom the poet has beautifully written:

"Words of truth, and deeds of kindness:
Miracles of grace and might:
Scattered fragrance all around him,
Shone with heaven's most glorious light,"

had at last closed His testimony to truth, and to the love of His Father and Himself for sinful men. He had finished the work which the Father had given Him to do, in His atoning death as "the Lamb of God that taketh away the sin

of the world;" He had been laid away in Joseph's tomb to await his glorious resurrection the third day; He had at last risen from the dead, and had appeared in His resurrection body to those He loved so well.

One of His disciples—Thomas, by name—who was not present when the Lord Jesus Christ first appeared to His disciples, doubted the fact of His resurrection, and in fact had expressed that doubt in the words: "Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe." But "after eight days again his disciples were within and Thomas with them, then came Jesus, the doors being shut, and stood in the midst, and said Peace be unto you. Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered, and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:25-29).

This was no mere expression of surprise and wonder, as some would have us believe, but it was the heartfelt confession by Thomas of the Supreme Deity of the Lord Jesus Christ as his Lord and his God; for "Thomas answered, and said unto him"—that is, said unto the Lord Jesus Christ—"My Lord and my God."

As a Jew Thomas believed in and confessed but one Lord and one God: for the creed of Israel then, as now, was expressed in the words: "Hear O Israel: The Lord our God is one Lord" (Deuteronomy 6:4); and Thomas' confession of the Lord Jesus Christ as his Lord and his God recognized that Lord and that God in the Lord Jesus Christ (see John 14:9); who, in his essential Eternal Name and Being of the Lord was, is, and ever will be, essentially and Eternally One with the, otherwise invisible and unrevealed, Lord God the Father Almighty; the Self-Declared and Self-Named Eternal "I AM" or Jehovah; the Lord of the burning bush, and "the God of Abraham, the God of Isaac, and the God of Jacob;" who was the only God that Thomas ever believed in, trusted, invoked, worshipped or knew!

The Probable Date of the Flood

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Eleventh paper in a series explaining why a world flood is a scientific necessity, if various geological and other problems are to be met.



EOLOGISTS have often been prodigal of time. Some of them have carried their prodigality to excess. They have done so, moreover, in spite of the known and visible effects of erosion during the past twenty-five hundred years. This makes the matter more surprising to the layman, because it is practically certain that nature's destructive forces are now far milder than they were in former ages.

Incidentally, the Age of Man has been made unduly long. On the other hand, that same age has been made unduly short by scholars of another sort, because they have relied on insufficient data. The date of the flood has been affected thereby and placed at a time entirely too recent to accord with the requirements of geology. Geologists, in their turn, have placed the flood, in case they have accepted it, at a date inordinately remote. The truth lies between them.

It is not an easy matter to determine where, however, and to settle it beyond dispute is out of the question. Nevertheless, there is a chance that a compromise may be reached which will remove its present doubtful character and satisfy fairly well all the elements in the problem.

It should be said that geological estimates vary greatly. The most conservative is that accepted by Professor G. F. Wright, who, in deference to his colleagues, made an allowance of about three thousand years in addition to the time

The data used by Dr. Wright were gathered at two places—the Niagara River required by the careful calculations approved by him. He accordingly placed the

flood at about 8000 B. C., a comparatively recent date, when other geological views on the subject are taken into consideration.

and the upper Mississippi basin near Minneapolis. The Falls of St. Anthony, like those of Niagara, have eroded a gorge about seven miles in length since the close of the Glacial Epoch, or since the retirement of the ice which dammed the old river bed so effectually that a new passageway had to be cut by the stream. The material used was simply the *debris* left by the ice.

The end of the epoch is supposed to be marked by this event; but that was also, apparently, the time of the flood,—this, at least, has been the assumption,—and the problem has therefore resolved itself into the question, How long did it take to erode these gorges? For that problem data can be had, because ancient maps and surveys of known date make it clear that the rate of erosion for each, for one hundred years or more, has been approximately five feet a year, or about a mile in a thousand years, if the rate has remained constant. That would point to about 5000 B. C., or possibly 6000 B. C., if allowance is made for the odd feet in a mile and other contingencies. The margin allowed is certainly ample.

Geologists, however, object to so late a date, because it fails to harmonize with their ideas of geological time! They therefore point to the evidence that, in the case of Niagara, there was an ancient drainage of the Erie-Ontario basin *via* the Mohawk River or some other stream, before the final disappearance of the glacial ice; and they would accordingly add thousands of years to the time required for the erosion of the seven miles of channel, so as to place the end of the Glacial Epoch that much earlier.

Now, the period occupied by this other method of drainage is confessedly uncertain; and, on their own showing, it would not so affect the date sought, since no lasting ice barrier of the kind they postulate can have existed after the flood to hold back or turn aside, for ages, the drainage of the Erie-Ontario basin. There undoubtedly was such a barrier for a time, and its date corresponded with the ending of the Ice Age, when the ice left by the receding waters of the flood was still available for such purposes.

The Mohawk route may therefore be said to antedate the end of the era, since that did not fully materialize until the ice was completely destroyed. This route and the earlier ones to the west through the Mississippi valley carried off the waters when a vastly larger area was flooded than that now occupied by the great lakes. At first, at a level about two hundred feet above Lake Erie, the drainage seems to have passed through the Wabash and Ohio rivers into the Mississippi, then, at a level one hundred feet lower, into the Illinois River and thence to the Mississippi, and it was not until the route through the Mohawk and the Hudson was opened that any erosion was possible in the Niagara.

To that extent geological views are right. There was delay during the time occupied in the final closing up of the era known as the Ice Age, and it was of considerable duration. It must be allowed for; but it is balanced by other important and weighty considerations, as will presently appear. Note also that the opening of the Mohawk route probably made possible the beginning of some erosion in the new channel of the Niagara River itself. But if it did, the period occupied by that erosion, which occurred after the end of the Ice Age, must be shortened: for the amount of water passing through a given channel determines the amount of erosion, and that quantity was probably far greater than it is today.

On this all are agreed, because it is certain that for some years—the time is usually reckoned in centuries—after the culmination of the Glacial Epoch enormous inland lakes that dwarf into insignificance our present “great lakes” covered portions of North America. That must have meant more evaporation than we now have, a greater rain fall, and swollen streams. Both the Niagara and the Mississippi must therefore have had a much greater volume of water than that found in them in recent centuries, and their erosion must have been correspondingly rapid.

Now, the two gorges have another common characteristic. It is a vital factor

in the problem; but it has apparently been entirely overlooked as such. It is the relative width of their old and new channels, which can only mean increased rapidity of erosion in the new channel, with its restricted space for the volume of water carried. The result differs in the two rivers.

In the Mississippi a stretch of narrow channel connects the old broader portions, while in the Niagara the old channel, at the whirlpool, disappears from the calculation, and its functions are assumed by the present gorge at the falls themselves. There, the gorge abruptly widens, and the falls obtain a great increase of area in consequence. It is the one vital factor in the premises, because its omission must vitiate all calculations made without it.

Respecting the Mississippi it is now argued that the drainage below the Falls of St. Anthony in Minneapolis has improved with the years; that the erosion has therefore been more rapid in recent centuries than it was in the early days; and that, on this account, more time must be allowed for the results obtained than present rates would signify.

This reasoning is clearly fallacious. The old gorge lies to the west of the present one, and it is from two to eight miles in width between the bluffs which face it on either side. Its buried channel corresponds. The new gorge is but a quarter of a mile in width, and its bluffs are high and steep. Its channel is proportionally narrow. Less water there could not have been, and everything indicates that more there must have been than is now in evidence.

Whatever may have been its history,—whether falls or rapids, more or less continuous,—the new gorge has never attained the width of the old which it joins above and below. And the old was plainly—the choked gorge to the west proves this—always wider than the new. It therefore had a greater carrying capacity from the start, and narrowing a channel means increasing the speed of the water flowing through it. The water backs up until the speed suffices.

It was the “head” produced by the damming process that finally broke the wall and started the new channel, and the erosion must have been rapid. The water rushed through and ate out a shallow channel ending in a fall when the old gorge was reached. Minor falls may have intervened. The erosion may have produced rapids. To date, it has cut a channel deep enough to carry the stream until the present falls are reached. Their location in 1680 is known and from that the calculations have been made, on the basis of about 1000 feet in 175 years.

It is hardly to be supposed that the glacial *debris* was confined to the narrow limits of the ancient gorge; but, if it was not, there must have been more or less of it on the land through which the river had to cut its way. Whatever amount of it impeded the progress of the water would be turned to account in helping to cut a new channel, and that would mean added speed in getting a result. At first a narrow stream would trickle through. It would gradually gather headway and power. A channel would begin to be formed. Stones and gravel would be loosened. Bedrock would soon be reached. Erosion in this latter material has resulted in the present falls. It consists of hard limestone with soft sandstone below it. The latter is easily eroded.

But the very narrowness of the present gorge shows that it was excavated with such rapidity that the waters were accommodated by the increasing depth before they were forced to spread laterally to obtain a passageway. The descent to bedrock was therefore soon made; but the gorge must have been well filled until erosion had cut a channel within its borders, because it is hardly possible that there was not a larger flow of water than that now found.

With this and the material for attrition furnished by glacial *debris* and the loosened stones, the rate of erosion must have been far more rapid at the beginning than it has been in recent centuries, and the date 5000 B. C. is therefore too early. It ignores important facts. The backward trend of the falls must have been influenced by the more abundant available water and by the loose materials, and both factors have been neglected, as well as the width of the channel itself.

Again, as the parts of the old gorge connected by the new must originally

have been both wider and deeper than the new one, it follows that the old gorge suffered very little erosion in the period under discussion, while the new one experienced a diminution of gradient or height of falls, or both, with a corresponding loss in the speed of erosion, which includes the backward movement of the falls themselves. This point also needs consideration.

The new channel could not be made relatively deeper, as the two levels approached each other, without producing some such result. Moreover, while the deepening would increase the amount of water carried at the beginning, in time it would occasionally diminish it, because less would be held back above in times of freshet, and therefore less flood action would be possible. When there was a large freshet, the gorge rather than the channel would be affected, and its sides and bottom would suffer some erosion. As a result, the surplus water would be carried off freely, and the channel would no longer be subject to the continued effects of additional water, because the excess would escape immediately instead of by degrees. That means that the speed of erosion diminished with the lapse of years.

Improvement in the drainage is therefore no argument for an increase in the speed of erosion during recent centuries; for it has probably led to a reduction in the amount of water available for the purpose, during certain portions of the year, at least. When the gorge was but little wider than the channel, practically all the water had to go over the falls even in time of flood, so that the erosion was then greatly increased; but, as the gorge widened, the overflow, incidentally, must have spread outward beyond the falls, as it ate into the bluffs more and more, and less and less water proportionally would then go over the brink, because the falls themselves would gradually be widened with the gorge, making the water more shallow.

In time the channel would become deep enough to make overflows rare, and the amount of water available for erosion would then be increased somewhat on the average; but it would still be less in amount than it was under earlier conditions. The net result would accordingly be a diminution, in spite of the increase thus obtained from the amount that was common to earlier ages.

If the total volume of water could have been confined to the new channel at all times, the diminution in the speed of erosion might have been continuous. As it was, the loss was probably fairly continuous, until the increase in carrying capacity was offset or exceeded by losses in the height of the falls, the rapidity of the current, and the amount of water available from precipitation. The combined result would doubtless be a fairly stationary rate of erosion; but in the aggregate it would still be a diminished rate. That the waters have not always been confined to the channel, the gorge and its bluffs bear silent witness, and they therefore favor the above diagnosis.

Similar conditions prevailed at Niagara; but the river was affected in a somewhat different way. The channel from the falls to the whirlpool rapids is not wholly new. Beginning at those rapids, there is an old channel now filled with glacial *debris*. It was once fairly wide and deep. Below this point the channel is entirely new, and, as far as Queenston, it represents an erosion produced by the falls since the retirement of the ice at the end of the Glacial Epoch.

The escarpment ends at Queenston, and no falls were possible below it; but, from Queenston to the whirlpool above, the escarpment must have been cut away by the action of the water on the rock. This part of the problem is accordingly fairly well defined, though several contingencies need to be allowed for.

As the escarpment was then unbroken by the present gorge, the filling of the old outlet meant the complete damming of the river. The water was accordingly held back and driven up stream. When it had acquired sufficient "head," it broke through the obstruction and began to cut its new channel. It is evident, therefore, that the falls must have been at least as far up stream as the whirlpool rapids. Otherwise the old channel could not now exist with the glacial remains, which choke it. Similar remains must have choked any space above, in case the falls had retreated further up stream.

However that may have been, it is clear that the river was turned aside to the right and that it cut a new channel in the escarpment. This process would soon result in two falls, one at the old location and one at Queenston. The upper one would be insignificant, but it would still provide some erosion. The lower would receive most of the erosive effects; but in each case the speed of the current, as well as the amount of water passing over the brink, would affect results. The problem is therefore not a simple one.

Moreover, at the whirlpool, between the upper falls and the escarpment, some friction must have been developed by the gradual loosening of the *debris* that had filled the ancient channel. As this passed down stream it must have added its influence to the destructive forces acting upon the barrier. Small it undoubtedly was; but it hastened the cutting of the channel in the escarpment. In the end the gorge below the whirlpool was formed, and the lower falls disappeared. The upper falls then resumed their ancient form and their ancient potency as an agent of erosion. The net result of the complications must certainly have been a shortening of the period required for the completion of the work.

Just where the upper falls were located when their form was restored is not clear. It is evident, however, that they must have been further up-stream than they were when the old channel was filled up. At that time they could not have been far from the whirlpool, if they were not at that precise spot. From there the escarpment had already been eroded in a deep and wide gorge, which now contains glacial *debris*, and it was the stopping of this channel which forced the cutting of a new one. As the new one is approximately at right angles with the old, it would appear that the glacial deposit was once much greater at this particular point than it is at present and that the new channel was first opened through loose surface material left by the ice, or else that the initial deposit was reinforced by some other means.

Both contingencies may be true, but in either case, glacial *debris* probably did its part as a scouring agent in the process of eroding the escarpment. That such material hastened the completion of the channel-cutting below the old falls can hardly be doubted; for it must have been carried into the stream in large quantities for many years. In this respect the history of the Niagara gorge strongly resembles that already outlined for the Mississippi one.

It must now be clear that some allowance for these other factors is imperative, if accurate work is to be done in computing time, from such data, since the Glacial Epoch. Moreover, its relation to the flood needs a more careful definition. The flood may be said to have ended the Ice age, because it destroyed the ice cap, but it did not end the Ice Era, since much of the ice persisted for years afterward. It persisted as ice floes in the sea and as ice deposits on the land; for, wherever the ice was too great in depth to be lifted and carried off by the tidal waves, it was merely broken more or less and shifted to a new position. Large quantities were thus left, especially in North America.

The sun, no longer hampered by clouds and fog, was thus enabled to complete the work of destruction. How long it took we do not know. Where earth covered ice deposits, the time would be indefinitely extended, but the entire period may not have exceeded fifty years, since the disturbances must have been violent and therefore efficacious. One bad storm in a large body of water will accomplish wonders in the way of changes and the formation of coast line.

That fact must be remembered in dealing with the problem of the huge masses of fresh water that flooded North America for a time. When this was finally drained off and the ice was melted, the ocean was raised to its highest level, and the beaches it then made are still in evidence. The renewal of glaciation in different parts of the world then lowered it, until a balance was struck and the present level was attained, the melting bergs compensating for the evaporation that furnished snow deposits for glaciation. The sea level is thus maintained; but the condition is really modern, since the ocean was certainly higher than at present within historical times. The period of high water was probably brief, and it also may not have exceeded fifty years.

But the subject of erosion is not completed, for the most important element remains to be considered. It is the question of comparative width of channel and falls. The map found in the Century Dictionary, volume X., number 13, shows this admirably, and it is accurate. Above the falls the river is broad, and it turns abruptly at that point. Below them it is narrow, being only about one-eighth as wide as it is above. The falls are approximately at right angles to the broad portion, because erosion on the Canadian side has exceeded that on the American side. The turn in the river added to the influence of Goat Island has been too much for the Horseshoe Falls.

Now, no one can look at the gorge without realizing that it would be impossible to move the falls even half a mile down river without narrowing them to a marked degree. A mile down stream would reduce them according to the map—another factor modifies the amount—by about seven-eighths of their present width. That would mean eight times as much water over the brink at any given point as that now passing, and the erosion would be correspondingly rapid. With only half the water it would be more rapid. Yes, with only a third or a fourth. This factor is therefore vital. It has never been considered.

The water supply could therefore be greatly diminished in the calculations involving former eras without in the least implying that the period has been longer than present erosion would indicate. In fact, a fraction of the water now flowing over the falls would suffice to maintain the rate of erosion at any and every position a half mile or more below the present site. With less than an eighth of the extent—the horseshoe curve must be allowed for—the work of erosion on the above basis would be correspondingly reduced at the falls, and the amount of water needed would therefore be much less.

Changes in drainage or in the level of the lakes will accordingly be a vain help to those who would prolong the time. Moreover, while improved drainage means a greater erosion of surface—note the word—it does not mean a greater erosion of channel but rather the contrary. The better the channel the less the friction. The less the friction the less the erosion, other things being equal. A clear case for a shortened period is therefore rendered unmistakable.

One other point should be noted. The remarkable resistance shown by the *debris* at the whirlpool rapids argues that some other obstacle was encountered by the river at this point, and that it was helpless to break through it, in order to release its impounded waters. The edge of an ice field or a stranded mass of ice would furnish such an obstacle, and it would make the sudden turning of the stream at that point easily comprehensible. An ice field would imply that the ice cap was still in existence, while a stranded mass would not. The probability is that the obstruction was a huge mass of *debris* intermingled with ice which held it compactly together so that the river could not go through it.

Where this had melted on the edge, the river was able to make its way, because only loose material blocked its passage. Through this, then, it ploughed and began to cut into the loose earth. Rocks and gravel were thus moved along the opening made, and they ground the bottom and sides of the cut in the usual way. That could only mean additional speed of erosion. Moreover, if glacial ice is insisted on, the same sort of material will be available still, and nothing has been gained for the cause of a long period, although three hard strata, separated by two soft ones, had to be eroded. That meant some delay.

The showing of the map must be corrected by the omitted factor; for the falls have always filled the gorge in all probability, and that is considerably wider than the channel. The ratio will thus be changed from eight-to-one to four-to-one; but the general reasoning will still hold. With the relative diminution, allowing for the present curve, in the length of the falls, one-fourth of the amount of water would still mean an increased rate of erosion at any point between the falls and the whirlpool rapids, except the immediate neighborhood of each. It is hardly necessary to say more.

What, then, does it all mean? Climatic changes always lag behind their causes. The coldest weather in a northern winter is apt to occur some weeks after the winter solstice, when the days are growing longer. The greatest heat

of the summer months is wont to be felt, in a similar way, when the days have grown perceptibly shorter. It therefore seems likely that the full effect of the reversal of the present relations of Perihelion and Aphelion, which occurred something over ten thousand years ago, was not definitely felt for several centuries, in the Northern Hemisphere, with which the argument is especially concerned.

That simply means that it took a long time for the winters to attain their maximum length and a longer one for the accumulations of ice and snow—made possible by clouds and summer fogs—to reach their maximum extent. That event can hardly be placed, for that reason, much earlier than the year 8000 B. C.

Then came the prolonged struggle between the snow and the sun, as the clouds diminished in extent and the sun shone in his full power during the short Perihelion summers, which occupied the time spent in traversing one end of the earth's elliptical orbit, that nearest the sun. The wavering glaciation, with its alternately advancing and retreating ice fields was the result.

These changes probably occupied long periods of years, some periods marking an advance and some a retreat; but the ice persisted and even increased at its main centers, until it was pressed outward in all directions with increasing speed and with sufficient force to move huge boulders long distances, and to produce the other well-known effects that now disclose its general history. Some of these are of an astonishing character.

Among them, it is probable that mighty lakes are to be placed, some of which must have been due to ice dams formed along the southern borders of the glaciated areas, these, in turn, must have furnished vast amounts of water by evaporation to replenish the nimbus clouds as fast as they were dispersed in the form of rain. Fog did its part. It does to-day in Antarctic regions, and zero weather in mid-summer is no novelty there. That is why the ice could not melt, except to limited degrees in various places.

Conditions like these would necessarily persist, until a force capable of destroying such enormous glaciers made its appearance. That force was supplied by the ice itself, when it forced the continents downward under its mile or two of concentrated snow. No other adequate cause has been suggested, and no other one is likely to be.

When the time was ripe, the lands sank under their burden, the ice was destroyed or broken up, vast portions of it were floated out to sea, other portions—too deep to pass the less submerged sections of the land—were left stranded to choke river channels and produce fresh water floods, enormous inland lakes were temporarily formed, and a new era was begun with broad temperate regions bathed in sunlight. We are still living in that era.

That era has not been unduly long, in spite of the guesses of geologists. They have been led to infer that vast changes took place in the glaciated areas and that these must have required untold thousands of years. Nature, however, is not always uniform in her methods, as recent earthquakes testify, and she can and does act suddenly at times. She did so in this instance. That, at least, is what is indicated by the evidence, when all things are considered.

That the changes were great in the interim, in the limits of glaciation, is not to be disputed, but there is no need of postulating ten thousand years as a period between glaciations. In fact, the changes for which that extent of time has been demanded are actually less than changes in the Muir Glacier which must have taken place according to the evidence—it is reliable—within the brief period of a single century! It is easy to guess, but it may be dangerous.

The doctrine that such variations in extent and contour require unlimited time thus becomes extremely doubtful, to say the least. Astronomy does not favor any such teaching, and it may therefore be assumed that a period of four thousand years was ample for the events under consideration. That would place the flood at approximately 4000 B. C., a date with which Chinese tradition is said to be in perfect harmony. As Fuh-he escapes with his three sons and three daughters, while the rest of mankind perishes, this tradition which includes a date, may be connected in some way with the Hebrew one. It appears to be distinct from that previously mentioned.

Writing was certainly known as early as 4000 B. C., and a high state of civilization prevailed in both Babylonia and Egypt. It is not unlikely that a similar condition was found in China and elsewhere; for recent discoveries in the caves of France seem to indicate a great antiquity for the art of weaving, as well as a hitherto unsuspected amount of progress on the part of Palaeolithic man. The construction of the ark was accordingly well within the limits of possibility at that time, and this part of the Bible narrative is therefore no myth. The dates on the margin of the English Bible are a modern addition, which cannot be regarded as reliable; but that matter and some others must be left for another paper.

The Challenge of the New Learning to the Church

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IN the year 1859 Charles Darwin published his "Origin of Species by Means of Natural Selection," and thirteen years later "The Descent of Man." With the publication and circulation of these two books began movements in the thought and life of men that changed the face of the world. First, there was a change of attitude toward life, based on the new assumptions as to life's origin, development and conclusion. If men come to think of themselves as the fittest to survive they must certainly take a new appraisal of themselves in relation to not only the past, but, also, the present. The egoism and self confidence of many hearts is thereby greatly accentuated. If all existing phenomena are to find their proper explanation in the continuity and interaction of their physical antecedents spiritual values may be thrown out of focus by such assumptions. And this is what happened for multitudes of men.

A change of attitude followed toward literature, history and science. The relation of these three to each other was reversed in the order of their importance in the work of the world. Whereas, literature had been first, science was now thrust into the foreground; and we have had, ever since, what has been called the "Scientific Age." The practical sciences have reached their most splendid development. Scientists have been exalted in the public esteem; and great confidence and assurance has been awakened in their ability to pronounce the last word upon many of the problems of life on which we had not previously thought them qualified to speak.

There also occurred a change of attitude toward the institutions of organized society:—the home, the school, the church and the state felt the impact of new motives for their appraisal or depreciation. Whereas, in 1870 the proportion of divorce was about one in seventeen it has come to be in 1920 in some states as high as one in five or six. Whereas, in 1870 there was scarcely a state in the Union in which the Bible was not read in the public schools, now there are twenty-odd states in which it is a violation of state laws to read the Bible in the public schools. Whereas, in 1870 the propaganda for government ownership and control was the doctrine of the radical, it has become the actual history of our government in respect to many of our public utilities.

The effect on the religious life, its institutions and literature, is known to us all. Some of us who have believed in the family altar and the catechetical class have allowed them to be put in the discard. Religion has lost the note of authority and we have fallen into something like an hysteria of effort to adjust ourselves to the new thought and the new day. Creedal statements have been tabooed for all—unless we except the practical and material scientists and members of the society for physical research! In many places, the church has taken on tendencies that lead to the disparagement of statements of faith and away from the distinctions of doctrinal beliefs, while we surge toward centers of federation and combination that sink our differences in an all comprehensive, human brotherhood, where too frequently, faith in the supernatural is ignored, if not despised.

Preaching has lost its positive note in these movements. It is confronted by new postulates and a new dogmatism. The scientist tells us old things have passed away; behold all things have become new. Existing phenomena find their proper explanation in the continuity and interaction of physical antecedents. What can revelation have to do with an age that knows this? Is not evolution a fact? Is not the human race at the present hour a survival of the best? Why talk about sin and salvation by the atoning work of a cross two thousand years behind the times? And when the preacher, who proclaims the Gospel of a vicarious atonement, sees his audience slipping away from him, he is told his message is not adapted to this age, the force of his proclamation has been broken by the message of the laboratory.

Let us pause a moment and ask—has it? If so, what hope does the laboratory hold out to the morally incompetent? Where shall the lost look for salvation?

The text book of Christianity has not escaped. It, also, has been taken through the laboratories and subjected to the scrutiny of criticism, until there is nothing left that has not come under the dissecting knife. "The Bible," we are told, "must be dealt with as any other book." And when so dealt with it is found to be full of "myths," "primitive ideas," "folk-lore" and "apocryphas." So the scholars, the scientists, and the critics went triumphantly on their way until they reached the cross of Calvary, where they found a lowly Nazarene, whose zeal for the Lord had led him to death. Poor zealot! What a pity that so good a man should not have had the vision of this day, and compromised!

Our children visit the great seats of learning, and some seats not so great, and find there an atmosphere of indifference to the Church and a worldly wisdom that has encompassed the Bible, and pointed out its "contradictions," "fallacies," and "mistakes." They, naturally, are led to ask, why they should cherish such a book, or expect that therewith a young man may cleanse his way. When they return to our homes and listen to a preacher who is "ignorant" of the wisdom of the university halls and, therefore, out-of-date, they are bored with his out-of-date utterances. If they find that he is acquainted with the new learning and has accepted it, they find also, too frequently, that he has lost the note of the Bible authority in his own life. Why should they continue to attend "divine services" simply to keep up the old fallacies.

My brethren, we cannot escape the facts. They are a tremendous challenge from this new learning and this new age. I believe the Church of Jesus Christ must meet this challenge by a certain definite and passionate proclamation.

First, we must reaffirm our faith in the scriptures of the Old and New Testament as the Word of God and devise new methods to get it into the heart of our youth. Personally, I feel the Westminster fathers gave us a wonderful statement of the facts, when they said concerning the Bible, "The efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God), together with the full discovery which it makes of the only way of man's salvation, are arguments whereby it doth abundantly evidence itself to the word of God."

But the mere statement of the facts is not persuasive with this generation. They demand that our message be validated by experience. And we can meet their requirements. The moral miracles which have been wrought in the lives of men who have accepted the message of the Bible continue to be wrought and cannot be set aside. Twelve years ago there was a man, twenty-seven years of age, in the state of Iowa, who had been under the power of Satan so completely that he was utterly bankrupt in character and reputation. At the time of which I am speaking he was cleaning spittoons in a cellar saloon. Billy Sunday came to town and on a certain Sabbath preached his famous sermon, "When Chickens Come Home to Roost." This lad, with his pal, left the saloon that Sabbath for the tabernacle to hear the great evangelist. He was so gripped by the word of God as expounded by the evangelist that, when the invitation was given to "hit the saw-dust trail," he went forward, gave his hand to the minister and his heart to God. Seven years after, when I arrived at my place

of entertainment as a delegate to the Synod of Iowa, I found my room-mate was this young man. At his suggestion, before retiring we had prayers with our host. I read the Scripture and prayed, he followed in prayer, our host following him, before we retired to our rooms. When ready for bed I turned to see this man who, ten minutes before, had been with us in prayer, now again on his knees in fellowship with his Lord. From the day he gave the minister his hand and God his heart he has not gone back, nor longed for the leeks and onions of Egypt. I said, as I looked on him kneeling there, "What hath God wrought!" Such transformations are the continuous and consistent results of preaching the Scriptures of the Old and New Testament as the Word of God.

I might go on to speak of its appeal to the conscience, its sanctifying of the relations of life, its searching of the secret depths of the heart, its cleansing of the well-springs of life, its comforting of the broken hearted, its opening of the eyes of the blind and its setting at liberty them that are bound.

"We search the world for truth
And, weary seekers for the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read:
And all the treasures of old thought
In His harmonious fullness wrought
Who gathered in one sheaf complete,
The scattered blades of God's own wheat."

But we can never get this Book into the heart and life of our youth by the Sabbath school method alone. Men are awakening to the inadequacy of thirty minutes of religious instruction in a week for equipping our youth for moral and spiritual strength to meet the assaults of a secular age.

We must prepare courses of study that will be adapted to the various periods—childhood, adolescence, young man-hood and woman-hood, and put these Biblical studies into the day's work during the public school and college periods of their lives. The failure of conservative scholarship and theology is that they have been on the defensive; while the opposition has been on the offensive with the best scholarship given to the task of preparing literature adapted to educational work and life. We need less emphasis on formal apologetics and more emphasis on the preparation of text-books adapted to school and college and a passionate proclamation of the truth as it is in the Word of God.

The Church must meet the new learning with a new emphasis in the proclamation of the fundamentals of the Gospel of Jesus Christ. I shall not attempt to define all the fundamentals, but we must declare that God hath revealed Himself to us in Jesus Christ our Lord. We have lost the distinction of the Christian faith. Too many people think that anybody, who respects and honors the name of Jesus Christ, is entitled to the name of Christian. One does not have to resort to the straight-laced theologians for a definition of Christianity. If we return to Ruskin, who did not belong to such a class, we will find that he said something like this—"The total meaning was, and is, that the God, who made earth and its creatures, took at a certain time upon the earth, the flesh and form of man; in that flesh sustained the pain and died the death of the creature He had made; rose again after death into a glorious human life, and when the date of the human race is ended, will return in visible human form and render to every man according to his work. Christianity is the belief in and love of God thus manifest. Anything less than this; the mere acceptance of the sayings of Christ, or the assertion of any less than divine power in His being may be, for ought I know, enough for virtue, peace and safety; but they do not make people Christians, or enable them to understand the heart of the simplest believer in the old doctrine."

This definition he follows with a stanza from George Herbert's, "The Bag:—"

"Hast thou not heard that my Lord Jesus died?
Then let me tell thee a strange story.
The God of Power, as he did ride

In his majestic robes of glory,
 Resolved to light; and so, one day,
 He did descend, undressing all the way.
 The Stars His tire of light, and rings obtained,
 The clouds His bow, the fire His spear,
 The heavens His azure mantle gained;
 And when they asked what he would wear,
 He smiled, and said, as he did go,
 He had new clothes a-making, here, below."

We live in a day when Jesus Christ is complimented, and admired, and sometimes eulogized by the worldly-wise; but this does not satisfy the heart of our Lord. He is not only the best man that ever lived, but He is the sovereign God; and the Church of Jesus Christ, if it is to keep its authority over men's lives, must faithfully proclaim Him God.

Again we must declare that we have a life from above *through* Jesus Christ. If we are to be recovered from perdition a life from above must bear down upon us and lift us up and redeem us by its elevating, vitalizing dynamic. There is absolutely no hope for the redemption of the race in the exercise of its own energy up the hill of eternity. Jesus Christ, who came down from above, alone has the power to bring us back to the Father's house.

And we must proclaim with equal ardor that we have a life to come *with* Jesus Christ. While the societies for physical research are proclaiming their communications with the departed, let us not forget that they are two thousand years behind the times, even if they bring to us a testimony of the truth. He who came from God, and passed through the gates of death, and returned to earth, and from us went to God, hath spoken—"Let not your heart be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you." And with a testimony like that, sealed and confirmed by the spirit of God testifying with our spirits that we are the sons of God, we are not dependent upon the photographs and frivolities of organizations for physical research for assurances of a life to come.

"I have a life in Christ to live,
 A death in Christ to die;
 And must I wait until science give
 All doubts a full reply?
 Nay; rather while the sea of doubt
 Is raging wildly 'round about
 Questioning of life and death and sin,
 Let me creep within thy fold, O Christ,
 And at thy feet take but the lowest seat;
 And hear thine awful voice repeat
 In gentlest accents heavenly sweet,
 'Come unto me and rest;
 Believe me and be blest.'"

Finally, we must establish in practice, the ethics of the New Testament. The triumph of the Kingdom of God on earth awaits the commitment of the followers of Christ, of themselves and their possessions, to its establishment among men. The world is waiting for laymen, who, because of their faith in Jesus Christ, are ready to forego dividends; for ministers without anxiety for the rainy day, for men who are committed to the principles of Christ in political, social and economic relations. The world will be mastered when it is convinced that the confessed followers of Christ are not striving to serve two masters. Ye can not serve God and Mammon. God's challenge to His people as uttered by Malachi has never been withdrawn. "Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour out such a blessing as you will not be able to receive."

* * *

It has been well said that the church of today knows more about "organizing" than about "agonizing." It is a day of "movements" but the sacred art of "moving things" by prayer is all but a forgotten secret.

An Honest New Year's Self-Appraisal



THE sense of the flight of time takes its place with sickness, bereavement, loss of property, catastrophe, as a means of making men thoughtful and serious. Standing on the border-land of the Old and the New Year, many take time for reflection. The objection to the solemn mood of the hour is flippant. It is unmindful of the fact that a man's thinking determines his character as nothing else. "As a man thinketh in his heart, so is he." An honest appraisal of himself where are the springs of life will eventuate in a better man. It is beside the point to say that this he ought to do every day. Certainly! But if he does not, then at least once a year ought he to take a square look at and into himself. And if he be fair with himself the last hours of the departing and the first of the incoming year, it will be easier to do it during the interim.

The Psalmist took time for a personal inventory. What time of the year, as marked in the calendar, we do not know. Nor does it matter. But we know that it started the "new" year right for him, the year which began with those hours of the wholesome review of the past described by him when he says, "I thought on my ways." We are sure of this because he tells us the result of his heroic probings of the deeps of his life was turning his feet into the paths of the Divine will. When the motive is to know God's will for the life and to do it, then is such searching-through of self not only a privilege but an unavoidable duty.

Morbid introspection is not to be encouraged. Its effect is paralyzing. Self-destruction often follows it. To look upon evil and to analyze it and not go further is useless and in many cases harmful. Neither is self-examination which reveals elements of strength for that purpose alone, more to be encouraged. "Know thyself" is the obligation of every man but not simply to add to his stock of knowledge, but that he may know to what to give command to depart as well as what to bid tarry. And for this purpose ought a man to take time to think on his ways. Unless he does he will never get acquainted with himself. He may infer a few things about his real self from a study of his photograph. Bradstreet's will inform him of his financial rating and "Who's Who?" will tell him what his biographer thinks of him. But whether he is a real man, or only a make-believe man, a Dr. Jekyll or Mr. Hyde, or both, he will only know by an all-searching, unapologetic, brave look within the shrine of his inner self. Of course, he will look upon the "ways" of his deeds and words, but he will remember that these have served principally to indicate to his fellowmen what kind of man he is. He will take account principally of his thoughts, his motives, his purposes, his desires, his inclinations—the *man within the man*—in the effort to get his own measurement. He may discover for the first time that where are the sources of life he is "fearfully and wonderfully made," that the "heart is deceitful above all things and desperately wicked." And blessed the man who, when the search has been in progress for a while and he has found that which makes him ashamed of himself and that there are so many ugly things still deeper down, and seemingly elusive, he has the courage to lift to God the prayer: "Search me, O God, and know my heart; try me and know my thoughts;" and this in a sense less complimentary to himself than evidently this Psalmist (139:23) offered this prayer.

If the man here spoken about, which is *every man, you*, will dare look into his own heart through God's eyes as the Old Year graciously makes way for the New, until the tears of sorrow flow and he turns his feet into the paths of the testimonies of the High and Lofty One that inhabiteth *eternity*, he will begin the new year a new man.—*Evangelical*.

* * *

I enclose \$5.00 for which please send the CHAMPION to . . . For twenty years I have been reading this superb magazine and in my judgment it was never better than it is now. The editors cannot be surpassed. Why some Christian of means does not endow such a magazine as the BIBLE CHAMPION is, in the interest of Research and Defense of Faith, I cannot understand.—Rev. A. B. Vaughan, D.D.

Coats of Skin

BY THE REV. H. W. CONGDON



IN Gen. iii. 21 it is related that God clothed Adam and Eve in coats of skin. They had sinned, and directly after had come to a consciousness of shame and fear—a very natural consequence of guilt. They tried to clothe themselves in garments of their own making; but feeling instinctively that they had failed, they next attempted to hide away from God. But God summoned them from their hiding-place, and pronounced upon them the exact penalty of which he had warned them beforehand. But directly after pronouncing this judgment, He exercised His mercy towards them in clothing them in the garments of skin. In this transaction the following things appear:

1. *God was not vindictive nor malignant in pronouncing the judgment.* He was acting as a moral governor in the calmness of unimpassioned justice, and according to the moral necessities of the case. God had said: "Thou shalt surely die," and His word must be kept. God's moral government over the universe was involved, and that government must be maintained. And man's own sin deserved the penalty which must now be enforced on the score of justice.

But in all this God was still good, and well disposed towards man. His act of mercy in clothing Adam and his wife directly after the sentence shows that God still loved them. He loved them, no doubt, while pronouncing the sentence; for God is not a fickle, capricious and impulsive being. He is unchangeable, both in His attributes and the motives which prompt His actions. Indeed, we can see His goodness in this case. It was an act of love to uphold the moral order of His kingdom, for upon this depend the peace, order and well-being of the whole vast domain of God. It was an act of goodness, even to man himself, to pass this sentence upon him, else he would have become an immortal sinner, hardening in sin from age to age.

It will be seen that this transaction exhibits the same principles that are involved in the administration of the divine government in all ages. God is always just, wise and good in ordaining and enforcing His laws. He never does anything vindictively or capriciously, but only as He is conditioned by the perfections of His own moral nature.

2. *It is particularly the garments that show God's goodness.* The special need of Adam and Eve was an adequate covering for their shame caused by their sin and guilt. Without such a covering they could never appear in the presence of God, nor have fellowship with Him. Without it they would ever become more and more separated from Him and hardened in sin. They had already tried to make garments for themselves, but had signally failed. Unless God covered their sin and hid their shame they could never venture into His presence. But this clothing which God furnished them was entirely sufficient for their wants. They *knew* the coats were adequate because God Himself had made them for the very purpose of hiding the shame they felt in His sight. Covered with these coats of skin they could appear in His presence with perfect confidence, and again enter into fellowship with the Lord God. They could now obtain the guidance of His counsels, gain strength to meet the trials of life, and cherish an assured hope that all they had lost by sin they would ultimately regain through the favor of God. All this they got through the garments.

Precisely such a covering is the need of men in all ages—a covering adequate to hide their sin, guilt and shame. Without such a covering no man has been admitted to the presence and fellowship of Jehovah, and no man ever will be. It must be a garment better than any man can make himself—one that will not soon fall to pieces, and one the man *knows* will be adequate to effect his restoration to fellowship with God. It is such a covering as this that the word of God everywhere insists upon as necessary to the enjoyment of His presence.

In Ex. xxi. 30 the price paid in money to cancel the penalty of the law, and to save the man's life, was a *ransom*, or, literally, *covering*, for the man's

soul. The composition money covered the penalty and saved the forfeited life. In Ex. xxx, 12, 15, 16, the money paid in like manner *covered* the debt due to God, and so became a ransom or atonement for the souls of His people. In Lev. i. 4, 5, and Lev. xvii. 11, as well as in other like cases under the Mosaic ritual, the blood of the victim offered in sacrifice became an atonement, or, literally, according to the Hebrew, a *covering* for the sin of the penitent. His guilt being now covered by the blood of the sacrifice, he could approach into the presence of Jehovah and have fellowship with Him.

In like manner Jesus says (Matt. xx. 28) that He "came . . . to give his life a ransom for many." "The life is in the blood" (Lev. xvii. 11). The blood ransoms or atones for sin by covering the guilt of the sinner (Lev. i. 4). And the life of the Lord Jesus, which was in the blood that He shed in His sacrifice on the cross of Calvary, ransoms many from death by covering their sins forever from the sight of Almighty God.

Again, none of the priests, the sons of Aaron, could approach the altar of God, nor serve in His sanctuary, unless clothed in a coat of linen, of pure and spotless white (Ex. xxviii. 39, 40). This was the livery of the Lord's house, and signified that those who come near to him must be clad in righteousness and holiness (Ps. cxxxii. 9). Even the high priest, when he went into the Holy of Holies, must lay aside all his garments of glory and beauty and appear before God only in this same spotless coat of white (Lev. xvi. 4). And when he came into the presence-chamber of the King, he found the terrors of the law literally covered by the mercy-seat; and by sprinkling the blood upon the mercy-seat, he covered the sins of the people, and thus effected an atonement or ransom for their souls. So, too, those who would enter into the marriage supper of the Lamb must have on the wedding garment; the bride must "be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints" (Rev. xix. 8). But this whiteness of the appaarel of the saints is still due to the blood which covers their sins. "These are they who . . . have washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve Him day and night in His temple" (Rev. vii. 14, 15).

3. *The garments were obtained from slain animals.* The animals were put to death solely on account of man—to furnish a covering for his guilty shame. Unless the man had this covering he must be forever separated from God, and such separation must always mean remediless ruin. Only in God's presence is found the fulness of life; and by preparing him for that presence the death of the animals gave life to man.

Moreover, in the death of these animals Adam saw the very penalty due his own sin. Hitherto death was an unknown and mysterious thing. Adam had only heard the name of this undefined terror, but apprehended nothing of its real nature. Now, however, he saw it clearly set forth before his eyes, in the dying forms of these victims slain in his behalf. That was death, the penalty due his sin and guilt. At least it represented the penalty and shadowed it forth. It exhibited a type of that awful fate experienced by a human soul in the expiation of its own guilt. And here, too, Adam must have gained his clearest idea of God's goodness. He saw now the full desert of sin and the terrible consequences to flow from it, in the dying throes and outpouring blood of these victims. Without doubt he would gain, very strongly, the idea that his own death would have involved as much greater and more extensive consequences as his own life was superior to theirs.

How great, then, the mercy of God to provide this means of escape! How full of compassion to appoint these animals to death instead of him! How loving the hand that took from them the coats of skin by means of which to cause man again to approach near to his Maker!

And how placable, how ready to be appeased did God appear to Adam. The death of the animals set forth the penalty of God's law in the sight of the whole universe of intelligent creatures. They would all understand that death is the inevitable consequence of sin. They would also see man standing in the very presence of his doom, acknowledging its justice and his deserving of it.

and attributing his deliverance entirely to the unmerited mercy of Jehovah. They would see that he was restored to the divine fellowship only through the sovereign grace of God. Herein justice is satisfied and the law made honorable. This is God's care—the integrity of His law and the stability of His government. This guarded, He delights to receive back the penitent sinner to His favor and companionship.

But it must be seen that these are the essential elements in all sacrifice throughout the ages—death on account of another's sin; covering of guilt through the blood of a victim; acknowledgment of the desert of death as set forth in the sacrifice, and the bestowal and acceptance of life as a free, unmerited and sovereign gift of grace. Under the Mosaic ritual the believing penitent came openly to the altar of Jehovah; identified himself with his victim and put his sins upon it by the imposition of his hands upon his head; slew with his own hand his sacrifice, pouring forth its life in place of his own; and then this blood sprinkled upon the altar, covered his guilt and reconciled him to God.

So under the gospel, where all sacrifice is fulfilled in the one perfect sacrifice of Calvary, Jesus is "set forth a propitiation, through faith, by his blood to show his righteousness" (Rom. iii. 25, Rev.); "in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace" (Eph. i. 7); so that now we even have "boldness to enter into the holiest by the blood of Jesus"—into the immediate presence of God. Truly "blessed is he whose transgression is forgiven, whose sin is covered" (Ps. xxxii. 1; Rom. iv. 7).

It should be noticed in connection with this matter of the coats that the covering was for the whole family of Adam. His actual family at that time consisted only of himself and wife. But potentially the whole race was represented in him, and in him God covered the whole family of man. Certainly that sacrifice in which all others culminate is designed to cover the guilt of every penitent sinner who will accept the gift. "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (1 John ii. 2). "Behold the Lamb of God which taketh away the sin of the world."

The Book of Psalms

BY WILLIAM H. BATES, D.D., GREELEY, COLORADO



THE Book of Psalms has been a book of sacred lyrics for the ages and for nations.

THE ANTIQUITY-MODERNITY OF THE PSALMS

More than a thousand years before Virgil sang the delights of rural life and celebrated the founding of Rome in his "Æneid," or Horace hymned his immortal odes; more than two centuries before Homer is reputed to have chanted the glowing periods of "Iliad" or "Odyssey"—back of which there is no ancient classic literature—David's harp and voice waked the tuneful echoes on Judean hill and plain, and his psalms are as fresh as though they were written yesterday. Marvel of marvels, wonder of wonders, is the place these verses hold in the world today.

Emerson, in one of his poems ("The Problem"), gives a hint of the reason of their perennial freshness:

"Out from the heart of nature rolled
The burdens of the Bible old;
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below —
The canticles of love and woe."

CHARACTER OF THE PSALMS

The Psalms, as no other literature, are true to nature. Nowhere can be found so fit a voicing of so many of the higher sentiments, aspirations, emotions, moods, needs of the human heart, as in the Davidic hymns. Says Edward Irving: "His harp was full-stringed, and every angel of joy and of sorrow swept over the

chords as he passed. The hearts of a hundred men strove and struggled within the narrow continent of his single heart." So the great Milton says: "There are no songs comparable with the songs of Zion."

DIVISION OF THE BOOK

As the Old Testament is divided into five parts—(1) the pentateuchal five books, (2) the twelve historical books, (3) the five poetical books, (4) the five major prophets, (5) the twelve minor prophets—so the Book of Psalms is divided into five parts. The last verse of Psalm xli. is: "Blessed be the Lord God of Israel from everlasting and to everlasting. Amen, and Amen." There are four such sublime doxologies, and which, for the most part, have no special connection with the Psalms to which they are attached. They are placed at the conclusion of the parts—we may conveniently call them Books—to which they belong, while the last book ends with a grand hallelujah psalm. Accordingly, these poems will thus distribute themselves:

THE BOOKS

| | | |
|-----------|---------------------|-------------|
| Book I. | Psalms 1-41..... | 41 chapters |
| Book II. | Psalms 42-72..... | 31 chapters |
| Book III. | Psalms 73-89..... | 17 chapters |
| Book IV. | Psalms 90-106..... | 17 chapters |
| Book V. | Psalms 107-150..... | 44 chapters |

AUTHORSHIP OF THE PSALMS

Professor Cheyne, of Oxford, in his work on the Psalms, utterly repudiates the idea that David wrote even a single Psalm. When Peter says, Acts i. 16, referring to Psalm xli. 9, "Men and brethren, this Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake," there be those of us who prefer to hold with Peter rather than the Professor, even though the Apostle had not the advantage of a course at Oxford.

By the Jews in their Talmud, and by some of the Christian Fathers, all the psalms were regarded as produced by David, and this opinion has quite extensively prevailed in modern times. But the phrase, "Psalms of David," popularly applied to the whole collection, is misleading. It may come as something of a "jolt" to those not sufficiently informed, to be told that there are other authors besides him.

To speak of the authorship of the Five Books as they stand, the statement will be as follows:

Book I. Davidic (David's name being prefixed to 37), the remaining four (1, 2, 10, 33) being "orphans" as they are called, although he probably wrote them.

Book II. Belonging to the Davidic period, but collected after his death, 18 being attributed to him.

Book III. Book of "The Singers" (David 1).

Book IV. Miscellaneous—different authors (David 1).

Book V. Appendix book. Special occasions (David 15).

As to the authorship of individual psalms, the Jewish tradition that Adam was the author of the 92d, Abraham the 89th, Melchizedek the 110th, and Moses a group of ten following the 90th, has very properly been rejected, and scholarship gives results like the following: Moses 1 (the 90th), David 73, Solomon 2 (the 72d and the 127th), Asaphites 12, Korahites 10, Ezrahites 2, Anonymous 16, "Orphans" 34.

The "anonymous" psalms are those which give no name of author. The Talmud calls them "orphans" which have no superscription whatever.

ORIGIN OR OCCASION OF PSALMS

In literature, we may well believe, as in nature, something does not come from nothing. It may be questioned if there is "spontaneous generation" in sacred minstrelsy any more than in matter. Doubtless some incident, some experience, some purpose, some suggestion, was the occasion of the composition of psalms.

For instance the thirtieth psalm was written, to use a modern phrase, for David's "housewarming," his conception of what was proper for such an occasion being very different from the notion at present commonly entertained, for he made it a pre-eminently religious affair. The third psalm, "Lord, how are they increased that trouble me," was written on the occasion of the revolt headed by Absalom (2 Sam. xv. *et seq.*). The fourteenth psalm, which is the same as the twenty-second chapter of 2 Samuel, "The Lord is my rock and my fortress and my deliverer," was written to celebrate David's deliverance out of the hand of Saul and of the rest of his enemies. Those who wish to study this phase of the subject at length, are referred to the American work, "Hibbard on the Psalms," or the three-volume German work of Hengstenberg.

Psalms may be studied from national, political, or individual viewpoints, according to their origin, with very great profit.

The Bible Union of China

BY THE REV. HUGH H. WHITE, YENCHENG, CHINA.



HIS great movement has gotten through its second summer, cut its teeth, and is growing. The members felt most deeply the world-wide misunderstanding of their aims and motives. All through the summer season the Union was much in prayer for guidance, lest mistakes be made. Two specific days of prayer were observed. And truly God led us.

It was thought that a visit by Harry Emerson Fosdick would reunite the Evangelicals and the Modernists, making the Bible Union unnecessary. He visited Kuling and the other summer resorts, preached sermons to which nobody could take exception, swept these communities with his eloquence, and departed. The Bible Union stands. We lost in membership two members so far as known, and gained during the summer season about 150, the membership now standing at about 1500 missionaries.

A number of advance steps were taken by the Union. The most important had reference to the National Christian Conference called to meet May 5 to 14, 1922. This movement is pan-Christian in its conception. All missions in China bearing the name Christian are invited to send delegates, and the objective is a permanent organization, the National Christian Council.

What concerns the Bible Union is the fact that among the leading promoters of this Conference are men of Modernist views. Hence, while the great majority of China missionaries are true to the fundamentals of Christianity, this Conference cannot stand for them. Of the five Commissions appointed to make reports, Commission III is to report on "The Message of the Church." As to the content of this message there was a strong four-hour discussion as to whether it should include the work of the Christ as our Redeemer. Being unable to come to a decision, they left it to the chairman of this Commission, Dr. Cheng Ching Yi, to frame his own message. Think of it! Men who claim to represent the Christian Church in her message to China cannot say that we are here to preach salvation by the death of Christ, and unless one Chinese Christian man dares to put him in, the Redeemer is left out and our message to China is merely "Social Righteousness."

This fact shows most clearly what I myself consider the *raison d'être* of the Bible Union. If Modernists come to China and preach their views, the country is wide, and we have no right nor, I hope, desire to forbid it. Some of my best friends and other missionaries whom I most highly respect, hold critical views of the Bible.

But among the Modernists are men who get a grip on the Union movement, the Union conferences, Union colleges, Union periodicals, and shut out testimony to the integrity of the Bible and to the cross of Christ, on the specious plea that such subjects "provoke discussion." The effort to keep Christology out of

the Message of the Church, while putting in "social righteousness," is a clear case of what is going on at home and abroad. The Boards feel it. There are Modernists on the conferences of the boards. If any one board should attempt to refuse a candidate on the ground of his unsoundness, they would soon find themselves marked as "disruptive," as "narrow." The interdenominational institutions on the field are, most of them, in the same fix. Men strong on the fundamentals are not wanted in such institutions. They might "provoke discussion" by preaching that the whole Bible is true. A certain mission was asked to send a man to the seminary in which they coöperate. But they were given to understand that the only man who would be acceptable was,—not any of their strong leading missionaries—but a certain young man, just learning to preach in Chinese.

It was on this issue that the Bible Union, in 1920, sprang into existence. In the Kuling convention the leader stood for the integrity of the Bible as against destructive criticism. Repeated efforts were made to stop him. This Union was then and there organized, not to prevent, but to preserve freedom of speech.

To return to the National Conference, the Bible Union drew up a resolution requesting that this Conference should express faith in the fundamentals. Also it was decided to hold a general meeting of the Bible Union at or near the time for this Conference to take a review of conditions.

The feeling on the part of many is that a realignment is inevitable. The old lines of cleavage are disappearing. There are men in all the churches who deny or doubt the basic doctrines of the Bible. The exact interpretation of predestination, the method of baptism, the symbolism of the eucharist, such questions pale before the great burning issue, were the cardinal principles of the Bible merely temporary. Are we to set human reason as the final authority, Are we ourselves to judge the word of God?

Whatever is to be the future of the church organization, one important step to be taken is for the organizations which stand for the Bible to draw closer together. The Bible League of North America, the Bible Institute of Los Angeles, the Society on the Fundamentals, the Bible Union of China, and similar organizations should arrange conferences looking to a closer union for mutual coöperation.

The Chain that Cannot be Broken

BY THE REV. J. W. KNOTT, GLENDALE, OREGON



FROM about the fifth to the fifteenth century A. D., the period of the Dark Ages, as is well known, the people had no Bible. Manuscripts were kept in chains, or guarded in monasteries, and after the printed Bible appeared it was criminal to have or read one. The cruelties of the inquisition to suppress or destroy every copy of the printed Word that could be found, can never be told. "Men were imprisoned and even executed for merely owning or reading a copy of Luther's writings;" and William Tyndale, who succeeded in getting 6,000 copies of the English New Testament printed and smuggled into England, was seized and strangled when his enemies could stop him in no other way. The Bishop of London bought as many of his Testaments as he could at an extravagant price and burnt them.

The prince of darkness seemed thoroughly aroused to the situation. Something must be done. The Reformation must be stopped. The Bible was the trouble; it must be prohibited or destroyed. Nothing short of this could prevent or arrest the plan of salvation from spreading everywhere. A new scheme, apparently devised by Satan, was this: to approve and uphold the Bible, assume to be its champion, and under hiding of that pretense undermine and extinguish its power: for all the saving power of the Bible to a lost world was centered in the atonement of the Son of God. "We must sidetrack souls," said the enemy of God and man, "we must turn them to something else."

The Fundamentals of the plan of salvation are a chain of truths, and to destroy any one link of the chain will destroy the whole. One fundamental link in the chain is the Being of God. "In the beginning, God." Let it be shown that there is no God, only Nature, Principle, Life, Love, Truth, no Intelligence, no personality. That will fix that link.

Another essential is inspiration. "All Scripture is inspired." Is not that a mistake? How is the Scriptures inspired any more than Plato or Shakespeare or any of the great authors?

Old Paul says: "By the works of the law shall no flesh be justified in his sight." How did he know? The world is full of good works. After such talk as that from Paul we can write, N. G.

There are other fundamental links in the chain of Redemption of which our Lord says: "Heaven and earth shall pass away but my word shall not pass away." There is the link: Creation, not Evolution. The authority of God, not Higher Criticism. The Theology of Christ and the apostles, not New Theology. The Christ Life, not Ethical Culture. Faith in Jesus Christ, not Mormonism nor Liberalism.

Think of a man commanding the ocean to be still; or the planets to stop in their orbits; or proposing amendments to the Word of God. Hear the divine decree: Job 40:2, "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it."

The Young Men's Christian Association



HE Y. M. C. A. was very severely criticised during the recent world war. No doubt it made serious mistakes in its field of new administration, as did other organizations, even our own government. Millions upon millions were spent in upbuilding our aeroplane service, but it is alleged that not a single machine even reached the front.

But all through the animadversions against the Y. M. C. A.—so manifestly unjust and so virulent were they often—many could not resist the suspicion that subterranean, sinister forces were at work. They somehow left a Romanistic flavor in the mouth. The suspicion appears now to have been well founded, for the animus of patent defamations seems to come to its logical and legitimate climax in *the ban* that the Pope has just placed upon the Y. M. C. A.!

History shows that a papal ban has often been like a boomerang, doing more damage to the hurler than to those against whom it is hurled. It will probably be so this time. (See Professor Townsend's editorial, "The Pope's Blessings and Cursings," p. 264, in June, 1920, BIBLE CHAMPION.)

The *United Presbyterian* has an editorial review of this world-war work, and presents facts that deserve a wider circulation than any one journal can give. To help spread these facts, and so to right a wrong, we are glad to reproduce the editorial:

"The Knights of Columbus are still boasting of their war work and trying to discredit that done by the Y. M. C. A.

"It may be well to recall again the real condition. Before the great drive for the war work associations, the War Department notified the leaders of these organizations that the effect of promiscuous giving to the soldiers was having a bad effect, and insisted that some agreement must be reached by which this would be limited.

"The various organizations, chiefly the Y. M. C. A., the Knights of Columbus and the Salvation Army, then entered into an agreement, limiting the free distribution of supplies. The Knights of Columbus violated this from the first. Dr. Mott called the attention of the War Department to the fact. The Department referred the matter to General Pershing, who insisted that these gifts should not exceed ten per cent.

"The Y. M. C. A. and Knights of Columbus entered into a second agreement, promising to limit their gifts to this amount. The Knights of Columbus again violated their agreement. The agreement would have allowed this organization to give away \$90,000 worth of supplies, but they actually gave \$7,000,000 worth, thus flagrantly violating their second agreement in order to gain favor with the soldiers and discredit the Y. M. C. A.

"Dr. Mott asked Dr. Diffenbach, the editor of the *Christian Register* (Unitarian), to make a tour of the war countries, investigating every feature of the Association's work. He asked that he make an impartial and thorough study of the whole matter and publish his findings without submitting them to the Y. M. C. A. for any possible revision.

"Dr. Diffenbach's report was published in his own paper. He condemns severely the giving away of so many things to the soldiers as demoralizing in its tendency. He published in parallel columns the receipts and the work of the three organizations. The Y. M. C. A. received \$100,000,000; the Knights of Columbus received \$30,000,000; the Salvation Army, \$3,500,000. With these sums the Y. M. C. A. built and maintained 16,000 huts; the K. of C., 150; the Salvation Army, 40. The Y. M. C. A. had 6,000 secretaries, the K. of C. 700 and the Salvation Army 186.

"Comparing the work done, he showed that the Y. M. C. A. received \$62,500 for each hut in operation, the K. of C. \$200,000 for each hut, and the Salvation Army \$77,000 for each hut. The Y. M. C. A. received \$16,666 for each secretary in service, the K. of C. \$42,858, the Salvation Army \$18,817 for each worker. This clearly shows that the Y. M. C. A. did a bigger work, both absolutely, and relatively, than either of the other organizations. Dr. Diffenbach said that the Y. M. C. A. did 98 per cent. of all the work among the well soldiers, and says that while there were many glaring faults, its work was beyond praise and beyond price. Such testimony coming from a man of Dr. Diffenbach's character and standing, and from one who is refused membership in the Y. M. C. A. because he is a Unitarian, should settle this vexed question."

* * *

There is spreading over our land the accursed atheistic teachings of German philosophy, more powerful for evil than were all Germany's armies and navies, and if America does not take heed to this menace its downfall will be as certain as was Germany's. The life of the nation, its very business interest, in the bank, in the factory or on the farm, is staked upon a new and all-powerful call to righteous living and Christian service. When moral rottenness exists unblushing in places of great financial power, without loss of caste, when men lie and cheat in business, when men seek to wreck others for their own personal gain or aggrandizement, or power, when men murder others because they are willing to work without the domination of alien radical labor leaders, and go unpunished for their crimes and are commended by their fellow members; when a great government institution year after year seeks by blackmailing or bulldozing to force others into its power or else to destroy them, and no national protest is made, and thousands of business men stand by, either from cowardice or indifference, and refuse to fight against this immorality; when the voluptuous dances that would have disgraced even corrupt Rome and Ephesus at their worst sweep over the land; when men of position and influence proclaim that some laws cannot be enforced because the criminal power is greater than the government's, and that the criminal element must therefore be given full sway, by repealing the laws the criminals do not like, what right has our country to claim the spiritual power to lead the world?—*Richard H. Edmonds in Manufacturer's Record.*

* * *

Life is made up, not of great sacrifices and duties, but of little things, in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort.—*Sir Huhphrey Davy.*

The Sanctuary

The Power of Testimony in Evangelism

BY EDWIN WHITTIER CASWELL, D.D., MIDDLETOWN, DELAWARE.

Ye shall be witnesses unto Me.—Acts. 1:8.



CHRIST left no writing to perpetuate His mission. He left only His words, His deeds, His life, His death, His resurrection and ascension. He commanded His followers to speak for Him; His Holy Spirit inspired their memories, that they might speak as the Spirit gave them utterance. Our Lord's bodily form departed while His spirit dwelt in human hearts.

It was not a matter of advice, but a gentle, loving command, "Ye shall be witnesses." You will be overjoyed to tell the story of Christ's dying love, pardoning mercy, glorious Gospel, for you will speak out of the abundance of the heart, filled with divine power. Christ's disciples were to be the light of the world; not mere reflectors, but living, personal illuminators, shining the light of His own glory, out in the darkness of the world of sin. As Jesus revealed the Father, they were to reveal the Redeemer, by their witnessing words of testimony, by heroic action and holy life. We are not to tell ourselves; "He is the One." The lover exalts the Beloved; the Blessing points to the Blessor.

History tells of the facts of human experience for the benefit of future generations. Christian history is telling the facts of a supernatural life that pertains to both time and eternity. When one finds a spring in the desert, he shouts to his fellow travellers the good news. So the Christian should cry out in the desert of this life the words of Jesus, "If any man thirst, let him come unto Me and drink."

Inventors have not hidden their wonderful discoveries, but have told the story of God in nature. Shall not the Christian world reveal the glory of God, shining in the face of Christ?

The Apostle Peter was the first one to get the floor on the day of Pentecost. He remembered Jesus' command and His gentle reminder, "If ye love Me, keep My commandments," and how He said, "Lord, Thou knowest that I love Thee;" therefore He gloried in this first opportunity to present the great Gospel truths. Hitherto, He had only been an exhorter, but under the Holy Spirit's baptism, He became a full fledged preacher.

A witness can only tell what he knows. After reasoning about the Old Testament histories and prophecies, he gave the literal facts of Jesus' life, death and resurrection, and three thousand convicted hearers cried out, "What shall we do?" and that day they were added to the church.

It is not our privilege to witness to the facts of natural sight of the crucifixion and resurrection of Jesus, but we have a more sure word of consciousness in the heart. We know that we have passed from death unto life because His love is shed abroad in our heart; we know that we are crucified with Christ, risen with Him and that it is no more we that live, but Christ that liveth in us. Therefore, our testimony to Christian experience is as valuable and reliable as that of the Apostle. If the millions of Christ's followers would go everywhere, telling the story of their own salvation, the millennium would not be far away.

David's Twenty-third Psalm is one of these glowing testimonies of what the Good Shepherd had been to him. His sweet simple words have filled the world with the melody of love and victory. Nearly all of his songs are the outgushing of his soul to men. Hear him say, "Bless the Lord, O my soul, Who forgiveth all thine iniquities and healeth all thy diseases." "He brought me up out of an horrible pit and set my feet upon a rock; He hath put a new song into my mouth, even praise unto our God; many shall see it and fear and shall trust in the Lord." When Isaiah felt the fire touch his lips and purge his soul, he

cried, "Here am I, send me;" and exclaimed, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away."

Witnessing to Jesus' saving power never dies, for after it has journeyed through all time, it comes back like a bird to its nest, in the bosom of God, whence it went forth to bless the hearts of men. The prophets and apostles are more alive to-day than when living in the world. Here they were persecuted, tormented, hated and doubted, but now they dwell in peace with God and in the memories of the redeemed. True testimony abideth forever, like Him of Whom we speak. Peter always enjoyed saying in his sermons, "This Jesus did God raise up, whereof we are all witnesses." Again, he exclaimed, "For we cannot but speak the things which we have seen and heard, for we have not followed cunningly devised fables, but were eye witnesses of His majesty in the holy mount."

The testimony of Mary, the mother of Jesus, has thrilled millions of hearts.

"My soul doth magnify the Lord.
My spirit hath rejoiced in God, my Saviour.
For He that is mighty
Hath done to me great things.
His mercy is on them that fear Him."

Zacharias, the father of John the Baptist, when he was filled with the Holy Ghost, cried out in fullness of joy,

"Blessed be the Lord God of Israel
For He hath visited and redeemed His people
And hath raised up an horn of salvation
To perform the mercy promised to our fathers,
That we, being delivered out of the hand of our enemies
Might serve Him without fear
In holiness and righteousness all the days of our life."

These glorious testimonies are full of fire today, not having spent their force nor lost their fervor. The hearts of many burn within them when they contemplate these wonderful words of life.

When the great Apostle to the Gentiles wished to produce the strongest impression on his hearers, he fired the Columbiad of his conversion upon the ranks of the enemy. This was the end of the argument, the climax of eloquence. It gave the reason for his overwhelming change from Judaism to Christianity. It told why the murderer had become a saint, the persecutor a Christian, the aristocrat a follower of the lowly Nazarene. In this Damascus testimony, Paul confessed that Jesus was the divine Son of God and that Stephen, the martyr, was right and he was wrong.

Paul beat out his theology upon the anvil of his experience and then gave his tremendous conclusion of logic on fire, of reasoning overwhelming and of appeal that swept many into the kingdom.

It is often the case that ministers are able to give an account of the conversion of persons in their own evangelistic meetings, which are more effective than their own individual witnessing. Rev. Dr. Charles L. Goodell gives an impressive incident during his meetings in Calvary Church, New York City. In the midst of one of his evening sermons, a man arose in the congregation and exclaimed,

"I am just out of State's prison. I was guilty of all that was charged and of things which were never found out. You have been saying things here which are tremendously true or terribly false. You have been talking about some One who can save people from their sins. You say it makes no difference how wicked a man has been, if he repents his sins would be blotted out. You said he would know he was forgiven and the sense of condemnation and guilt would be gone. Now if you are saying what you do not know to be true you ought to be ashamed. If you are holding out to a man like me a hope when there is no hope, you ought to stop it."

Then the man advanced a few steps and standing in front of the chancel and stretching out his hands, said:

"I want to know, sir, whether you believe that this religion you are preaching can save a man like me. You said that Jesus saved a thief on the cross. Do you believe that Jesus can save a thief now?"

Dr. Goodell then reached out his hand to the stranger and said,

"My brother, I have honestly declared a message in which I believe. I cannot afford to preach a gospel that is not true, and I will not. If you will meet the conditions which are laid down in the Bible by which a man may come to God, and you do not find salvation, I will never go again into this pulpit to preach."

The pastor and the seeker then knelt at the altar of prayer. After there were several prayers, in which the sinful man heartily joined, the service was finally closed. Dr. Goodell then announced that he would not preach on the following evening if this man had not found the Saviour. The Doctor did not sleep much that night and passed through a restless day. He did not hear from the man before time for the evening service. Dr. Goodell, sitting in the front pew of the church, which was filled with a vast congregation, sang, "There is a fountain filled with blood." As the last line of the hymn was finished, the stranger, all breathless and excited, rushed down the aisle and exclaimed, "The car broke down; you can go ahead and preach; I have found Him; He has saved me." Thank God, Christianity has always stood the test, the true experimental test! Try it, is the voice of Christian testimony the world over.

When Rev. Dr. J. O. Peck was pastor in Chicago, at the close of one of his Sunday evening revival sermons, seeing a notorious infidel and gambler in the congregation, whose wife was a member of the church, Dr. Peck said,

"If there is an honest infidel in this house tonight, if he will come forward and kneel in front of the altar, I will kneel on the back side of it, and if he will stay there in an honest attitude of mind, I will stay here till the certainty of the Christian religion is demonstrated to his consciousness, and he knows it as truly as I know it. As quick as I had spoken, the infidel arose, walked down the aisle and knelt in front of me. I bowed, and asked him, 'Are you sincere in desiring to know the truth?' 'I am, sir, but I don't believe a word of it.' 'All right,' replied I. 'I do and the Lord does; no matter about you now.' After about fifteen minutes of prayer, a hymn was sung. I thought his face looked changed and I whispered to him, 'Sir, have you experienced any change as to your belief or convictions while we have been praying?' 'I have, sir.' 'Would you be willing to state to the audience what change has come to you?' He turned around coolly and calmly said, 'Ladies and gentlemen, when I came to this altar tonight, I had doubts of the existence of God; I utterly disbelieved in the Bible and in Jesus Christ as the Saviour of men. I cannot explain to you what has transpired or how the change has come, but every vestige of my unbelief has vanished, and I feel a consciousness of the certainty of the truth of religion borne in upon me that is as strong as my life, and I further feel that my sins, which many of you know have been black and heinous, have all been forgiven and I do consciously believe that the Lord Jesus Christ is my Saviour.'"

Dr. Peck says, in commenting upon this incident, "I have always felt that God in His mercy wrought that demonstration of the sudden, illuminating and transforming power of Divine grace, to convert, change and save an infidel, that I might never doubt as I spoke to the hardest sinner on earth, that he could be saved from his sins."

Writers of fiction have often created characters in their stories, to personate their own religious experiences. Mrs. Ellen Thornycroft Fowler, in her "The Farringdons," no doubt speaks for herself in Elizabeth's consciousness of the divine illumination when she says,

"Elizabeth was accompanied to church on that eventful evening by her lover, Alan Tremaine, who was a skeptic and who had vainly tried to lead her into his way of thinking. Elizabeth was attracted with the sun gleaming through the western window of the church and revealing the figure of the Crucified, which shone brilliantly upon the foundation of emerald. Suddenly she realized that she was giving up the Christ to marry Alan. The preacher's text was 'Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee; but My Father in Heaven.' He tried to show how only God could teach men about God and reveal to them the Christ. At first, Elizabeth listened only with her mind, but soon her heart began to burn within her. The preacher seemed the ambassador of Christ to her soul. She began to realize that the figure in the window was no symbol of a wornout creed, but the portrait of a

living person Whose voice was calling her, Whose love was constraining her, Whose Power was enfolding her and would not let her go. With the certainty that is too absolute for proof, she knew in Whom she now believed; and she knew, further, that it was not her own mind nor the preacher's word that had suddenly shown her the truth—flesh and blood had not revealed it to her, but Christ Himself.

"On the way home, the sunset appeared more golden than she had ever seen. The far off hills more beautiful because of the figure in the window. She remarked to Alan, "I heard God's voice calling to me to-night and I found out that religion is no string of dogmas, but just His calling us by name. He has laid hold upon me and will never let me go." After many words of argument, Elizabeth said to her infidel lover, "Suppose that a blind man wanted to marry me on the condition that I would believe as he did, that the world is dark. I couldn't believe it, however much I loved him. You can't forget what you have once known, however much the best of friends may wish it."

Sidelights

THE GREAT ALCHEMIST

In my reading somewhere I once found the beautiful story of a wondrous stream which possessed the rare power of making white everything that came in touch with its waters. The little pebbles in the bottom of the channel were perfectly white. The flowers that ornamented its banks and sometimes kissed its surface were white as snow. The birds which loved its cool shades and bathed in its waters came forth from their baptism with a ray of light. And a bar of iron, left for a time in its bosom, became fair as a bar of finest silver. All of this was because of peculiar mineral qualities found in the source from which it flowed. So of the heart, from which flow the issues of life. If we have Christ, the great Alchemist from the skies, to dwell there, all the wavelets that go to make up the stream of life will be pure as he is pure.—Rev. M. M. Davis, in *Christian Standard*.

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WINNING THE ARGUMENT

It is not much of a feat to win an argument. Shrewd human reasoning can do it at any time. Many a child of God, who has been taught and empowered by the Holy Spirit, it unable to meet the arguments of clever thinkers who set their human logic and wisdom over against his position, and challenge him to prove to them that they are wrong. The story is

told of a young swallow, not a year old, who proved conclusively that his father and mother were wrong in migrating South for the winter. Having proved this, he remained North, to see what Christmas weather was like. Long before Christmas the poor little swallow was found dead on the ground. He had had the better of the argument, and the worst of the experience. If we are arguing, conclusively to ourselves, against something that God offers us and that the Word of God says is true, it may enrich our experience to turn away from our arguments and, without even attempting to understand everything, just *believe* God.—*S. S. Times*.

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COMFORTERS

Renan described the Bible as a great consolatory Book of humanity.

Isiah loved to think of God as a comforter, comforting Israel as one whom his mother comforteth.

The apostle John applied the same title to Jesus: "We have a comforter with God, even Jesus Christ."

This is the favorite name of the Holy Spirit. Said Jesus: "He shall give you another Comforter, the Spirit of truth."

Christians are comforters. "The God of all comfort comforteth us in all our afflictions, that we may be able to comfort them that are in any affliction."

This is superlative Christianity. The

supreme gift is the ability to mediate the love of God to the human heart.

Sorrow is woven into the life of the world. No one escapes heart-break. The flood creeps over every threshold, and the woes of life overtake us.

Blessed are they who have kept their childhood trust in Providence, who believe in God, and believe also in Christ. They look unto Him, and their faces are lightened. They find that His grace is sufficient for them. In their Father's house are many mansions, where He shall wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain, any more. They resign their loved ones to Him who is able to keep that which they have committed unto Him against that day.

And the great Companion is with them who walk the lonely way of the bereaved. "I will hold thy right hand, saying unto thee, Fear not I will help thee." He daily beareth our burdens.

God says to the Christian: "Comfort ye, comfort ye, my people." If we will, He wakeneth morning by morning; He wakeneth our ear to hear, that we should how to sustain with words him that is weary.

Asked what change he would order if he had his life to live over, John Watson said, "I would make my mislivity more comforting."—*Christian Standard*.

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SELF AND GOD

"He that findeth his life shall lose it, and he that loseth his life for my sake, the same shall find it." These words have often been applied to martyrdom. That sense is included, but the full meaning is, that there are two lives—one which pivots on the center self, and the other which pivots on the center God. And Christ means that if you will give up the lower you will gain the higher, and if you keep the lower you lose the higher.

Life spent for one's self is a failure—a failure for self, for one's fellows, and for God. Life spent for God is a success.

How do the trees of the forest grow? They stretch up their arms toward heaven—they throw themselves outward. This great yearning up and out is a law of growth in nature. Look on the tree which has transgressed this law. It has

doubled back upon itself; it is a dwarfed and twisted and clubbed and gnarled thing.

Some people talk of the gradual development of human nature into the divine nature. Development of *what*? What can you develop from a center of selfishness. You must be unhinged and put upon a new center, by the love of Christ taking the place of the love of self. "*For my sake*"—these words are the secret principle of the true life—*Wade Robinson*.

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GOD IS FAITHFUL

God is faithful. Oh blessed words. He changeth not. Whatever He planneth He accomplisheth. He, not we, nor our wills or resolutions or endeavors, called us into the fellowship of His Son Jesus Christ. Therefore we are safe; our salvation is assured. "Faithful is He that calleth you, who will also do it." "He who began a good work in you, will perfect it until the day of Jesus Christ." Then neither men nor devils, nor governments, nor churches, nor kings, nor bishops, nor powers celestial, nor powers terrestrial, nor the whole creation itself, shall be able to separate us from the love of God, and make His plan of salvation, concerning us failure and abortion.

Because God is faithful, is our hope of salvation sure, in spite of all our unfaithfulness, errors, imperfections, and even our occasional sins and backslidings.—*K. Uchimura*.

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GETTING OUT OF THE MINISTRY

No one should get out of "the ministry" while he is in this life. If laid aside by the Master from one form of ministry we may confidently count on being taken into a greater opportunity of ministering. A young evangelist in the midst of a blessed soul-winning campaign wrote to a friend of how God was greatly using humble and contrite ones. "One dear fellow," he wrote, "laid aside from the ministry, has devoted himself to the ministry of intercession." That special new ministry of his is what the Master himself is devoting *His* life to. The greatest ministry,—not the easiest, but the hardest,—that of intercession, is open to any "laid aside" one if he is willing to pay the cost.—*S. S. Times*.

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D., INDIANOLA, NEBRASKA.

The divisions of the Calendar Year are more or less arbitrary, but January is accepted as the beginning of months, and New Year's Day follows Christmas, as action should follow devotion. The joy of worship and fellowship at Christmastide naturally is succeeded by the greater joy of service in the spirit of Christ.

THE CROSS-ROADS OF LIFE

JOHN 7:45-52

Nicodemus was at the cross-roads of life. A time had come to him when he must choose. Jesus was on trial. The rulers of the Jews were unjust and meditated murder. Nicodemus took the right road. Mary C. Johnson, missionary in Persia, was spending her vacation at Tabriz. While in the garden before breakfast, the gardener came and asked her to read the Bible to him. She got the New Testament in Turkish and explained as she read. Some one else came; and the gardener walked off as if unconcerned; but he came again, and became a follower of Christ. So Nicodemus was prepared to come to his cross-roads by coming to Jesus by night, that he might know without a doubt. Let us prove the promises in secret, and then live them openly. We begin with experiment and go on to experience.

America came to the cross-roads last summer, and took the way of the Conference, November 11. Field Marshal Haig said: "The only cure for the nations is a worldwide alliance of the Churches." The Prime Minister of New South Wales said, "I am sure that politicians and parliaments and newspapers cannot prevent war. The united Churches might." In 1914 London presented one of the most touching scenes of all history, when the King and his leading men were pleading with the German Ambassador to avert war. Again in 1921 Lloyd George summoned Premier Ian Smuts, of South Africa, and told him to yield all that any self-respecting nation can do in order to conciliate the Irish; and the King pleaded with great emotion for reconciliation, speaking in Belfast.

In our individual life how we go at the cross-roads determines our character and our service and our destiny. We are prepared for the right action, forward, by having the spirit of Christ, the spirit

of self-forgetfulness in our zeal to help others. The cross-roads are not at death; but at opportunity crossed by indulgence or indifference. Jesus faced His cross-roads when He left His home in Nazareth; and He took the way of Baptism and the wilderness and the Cross, to save the world.

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DID JESUS KNOW?

MATTHEW 16:21-28

Did Jesus know what He was talking about when He said, "Whosoever would save his life shall lose it?" How many live as if they do believe this? Have our rulers lived out that fact in their congress life? This truth is the only hope of this distracted world; and the great Conference at Washington November 11, 1921, was a world endorsement.

Man's philosophy is help yourself or no one will. Man's animal instincts are after self-preservation. Competition drives us to selfishness. But Jesus says, "Forget it," "Forget self." Joseph Wirth, the German Chancellor, is a beautiful expression of this spirit. From boyhood he always thought of others first. France and Britain differed in their policy towards Germany after the war. France in fear wished to keep down the hostile power; but Britain planned to help her back to a place among the nations. This deadlock led the Supreme War Council to hand the matter over to The League of Nations; and a fair division of Silesia was made. This great truth enunciated by Christ is going to remake the shattered world. This truth is the only hope of Labor and Capital.

Jim Goodheart, a derelict, floated into Denver, one of the annual five thousand; and he drifted into Sunshine Mission. He realized that in seeking a selfish life he had lost it. He gave his heart to Christ. He earned money till he could pay his debts; and then he offered his services to the Mission. He became its

superintendent and its genius. In five years 3,821 men and women were saved and joined the Churches in Denver, besides many unknown. His keynote is this, "Do not trust to your hold upon God, but His hold upon you." "Who-soever shall lose his life for my sake shall find it."

THE MEANING OF LIFE

COLOSSIANS 2:20—3:4

Life teems in America; but how many know the meaning of it all? Many seem like children chasing a butterfly. Many thinkers are puzzled. The enigma is solved by the saying of Paul, "Your life is hid with Christ in God."

Ernest Bournier Allen tells the story of the Steel Company during the war that showed by pictures how the crude ore was gradually changed to the finished product, and did its part in the victory of Democracy. Thus the men were intelligent laborers, and shirking was seen to be disloyalty. Christ showed us the meaning of life. Phillips Brooks saw a man digging in the earth for the foundations of the first Brooklyn Bridge. He asked how he could endure the heat and heavy work. The answer was a revelation, "We think of the bridge that is to be." We thus get a revelation of life, enough to transform the world. "Hid in God!"

To most people sometimes life is a disappointment, and how often a dismal failure! It seems to many like prospecting for gold, a huge gamble. Man seems to struggle against fate until he dies. But in Christ we see life as a part of God's good plan. Think of the greatness of this plan of the ages. Caesar, Charlemagne, Napoleon, where are their kingdoms? But God's kingdom is everlasting; and the ages of the world are but the beginning. What does this mean to you?

Our life is complex; but this truth harmonizes our powers, and energizes the wonderful life within us, made after God. We can help towards the "far off divine event to which the whole creation moves." Making a living is only a by-product. Character is the product. The Superintendent of a great Paper Mill said that making paper was only a by-product, making manhood was the product. Temptations then lose their power. Disobedience is disloyalty and

suicide. Seeming monotony is seen to be as the turning of the wheels that are taking you to a definite goal, of character and achievement. Nothing can hold you back. God's strength is imparted to those that push on in the spirit of Christ. Knowing life in its ideals we can justify the ways of God to man. The smallest duty is essential and a part of the ultimate exquisite beauty of God's marvelous Kingdom, "Your life is hid with Christ in God."

"CHRIST LIVES IN ME"

GALATIANS 2:20

The nations of earth are learning about the wonderful life of Jesus of Nazareth, the Man of Galilee. This is not enough. The hope is that Christ will live among the nations, live in industry, live in us. When Adam disobeyed the spirit of God left him, and the spirit of fear and distrust took possession. The mission of Christ was to win man back. "If any man love me he will keep my word; and my Father will love him; and we *will come and make our abode with him*" (John 14:23).

John is a true disciple of this indwelling. Paul says, "I live in *faith*." We must have faith in Christ as *honorable*, a man of His word. Others may fail us but Christ never. We must have faith in Him as *good*. He is benevolent and beneficent. We must have faith in Him as our *life*. "Whom to know is life eternal." His spirit is born in us (John 3).

The new life is manifest by our hatred of evil. Disobedience is ingratitude, as well as suicidal. The "old man" is crucified, but often dies hard. The "new man" loathes sin as carrion. A new joy comes into life with Christ's spirit. It may become a flood of light and love, of hope and inspiration, if we are responsive. We have a new love for what Jesus loved. The world wonders at us, and may think us insincere, like the man who in surprise asked, "You do not drink nor smoke nor gamble? What pleasure can you find life?"

"I live." Yes. This is life indeed, higher, better, more joyful. It is on a higher plane. "Christ lives in me." It is the very life of God Himself, born in us, growing in us, blooming in us, bearing fruit in us. Let us glory in this life, and just revel in Godlike service.

Library Table

The Five Great Philosophies of Life, by William DeWitt Hyde, President of Bowdoin College

BY HAROLD PAUL SLOAN, D.D., BRIDGETON, NEW JERSEY.



RESIDENT Hyde's book is divided into five chapters, devoted, one each, to what he holds to be the five great philosophies of life. As he enumerates them, these are: "The Epicurian Pursuit of Pleasure," "Stoic Self-Control by Law," "The Platonic Subordination of Lower to Higher," "The Aristotelian Sense of Proportion." "The Christian Spirit of Love."

The plan of this book seeks to reduce Christianity to a philosophy, and having done this to compare it with other philosophies. This very plan, of necessity forces the book into hostile attitude toward Historic Christianity, for as historically understood Christianity is not a philosophy. It is vastly more than a philosophy. It has a philosophy. In a recent conversation with Professor Peake, in London, he said to the writer that this effort to reduce Christianity to a mere philosophy was the most dangerous of all the modern assaults that were being made upon our Faith. He continued, pointing out that Christianity is essentially embedded in history, and that Jesus Christ, not His ideas, is its great central reality.

Now we do not doubt that this effort to construe Christianity as a simple philosophy is being made by brethren with all good intention. They doubtless feel that Historic Christianity is a lost cause; they may even feel, as Dr. Hyde certainly does, an intense hostility, a real contempt for credal Christianity. But we are not trying to evaluate men's motives, we are simply trying to classify their works; and Professor Hyde's volume, in many respects able, must be viewed as one hostile to the Historic Faith.

For him Jesus is simply a teacher. Doubtless he is the most wonderful of teachers; but he differs from other teachers in degree only, not in quality. Jesus holds the supreme place among men simply as the supreme teacher, not as one who redeemed men from the guilt of sin by His cross, and who saves them from its power by the might of his risen omnipotence. He is constantly reverent in his references to the Saviour, he always capitalizes the pronouns that refer to Him, but this beautiful reverence is no compensation for the diminutive figure of Christ he leaves us. President Hyde may or may not have sympathy with the Unitarian point of view; it does not matter; his thinking belongs in that atmosphere. His book puts no analyzable value upon Jesus that Unitarians do not put upon Him, and average men will not carry in their faith the amazing metaphysics of the Incarnation apart from some real practical and redemptive value it has for them. Christ the greatest teacher is too small a superstructure to build upon the foundation of God made manifest in the flesh by the womb of the Virgin. Either His redemptive office must remain the supreme truth about Him, or else we will sooner or later surrender His Deity.

In the introduction the author does, certainly, offer an explanation for this partial view of his book. He says that he intends to discuss Jesus' Spirit of Love as the final philosophy of life without expressing any opinion as to the larger values Christian faith has ever found in the Saviour. But he has not succeeded in keeping to his purpose. He expresses hostility to the forms in which those larger views have been expressed, and refers to his own limited views as the truth of Christianity and the hope of the world.

The book contains much that is splendidly said, but its point of view is at once incomplete and hostile from the point of view of Historic Christianity. The author's Spirit of Love does not stress the ethical note as Jesus did, it does not have the awful sense of the guiltiness of sin that He presented to us. But our principal

criticism is that the book does not confine itself to the discussion of the philosophy of Jesus, but goes beyond this limited field, puts a value upon the Saviour as a teacher-friend, and then offers us this sadly weakened Christianity as the real truth about which the Christian centuries have wrapped incredible creeds as a sort of fettering grave clothes. But let us turn to the book itself, and cull from its pages some passages that are expressive of its point of view.

"If we have this Spirit of Love in our hearts, and if with Christ's help we are trying to do something to make it real in our lives, and effective in the world, our eternal salvation is assured." P. 221.

This is clearly grounding salvation in character, and entirely departs from justification by faith alone.

"That such a reformer as Jesus ever took the conservative side of any question seems at first sight so preposterous that most candid critics believe that He never said the words attributed to Him about breaking one of the least of these commandments." etc. P. 223.

The author defends these words as from Jesus, but the whole spirit of the passage seems irreverent. And to classify Jesus as a reformer is certainly to miss the New Testament and Christian vision of Him.

There is also an implied disrespect to the Old Testament. Jesus accepted the Old Testament as God's word. That He as a reformer could or would have set it aside is certainly foreign both to the New Testament facts, and to all Christian thought of Him. It is clear here, and in many other places, that the Bible is not for the author what it has been for believers throughout the Christian centuries.

"Creeds likewise have their practical usefulness. . . . But it is the greatest perversion of their function to make assent to them obligatory on all who wish to enjoy the most intimate Christian fellowship or to test Christian character by their formulas." P. 241.

It is evident that the author thinks Christian life is separable from Christian faith, even in so general a sense as that expressed in our creeds. Manifestly such a Christian life as he holds does not, and cannot, have its springs in the great central Christian truth of, Justification by Faith.

"The most sensitively honest men will more and more decline to enter the service of the Church until subscription to antiquated formulas, long since become incredible to the majority of well-trained scholars, ceases to be required either literally or for 'substance of doctrine.'" P. 242.

"Unless Christianity in the persons of its leaders as well as of its laity can breathe as free an intellectual atmosphere as that of Stoic or Epicurean, Plato or Aristotle, it will, at this point, prove itself their inferior. Infinitely superior as it is in every other respect it is a burning shame that its timid and conservative modern adherents should endeavor at this point of absolute intellectual openness and integrity to place it at a disadvantage with the least noble of its ancient competitors. The pure Spirit of Love will win the devotion of all honest hearts and candid minds. But the insistence on these antiquated formulas is sure to repel an increasing number of the most thoughtful and enlightened from organized Christian fellowship. . . . Until the Church as a whole shall rise to the standards of intellectual honesty now universally prevalent in the world of secular science the mission of the independent protest will remain but partially fulfilled." P. 243.

1. The author reduces Christianity to the philosophy of Love and claims the right for its free philosophical development.

2. He misses all the rest of Christianity as well as its consciousness of being from Christ the Faith once for all delivered. In Historic Christianity, Christians do not stand to Christ as disciples did to Plato and Aristotle. Christ is the final truth, and the almighty Saviour. The Church is charged with the duty of passing on this original deposit of truth from Him. Only a careless writer will, however, confuse subscription as it is, for example, in the Methodist Episcopal Church, where only the great headlands of truth are defined, with subscription as it obtains in Rome.

3. The author's implication that the Church is less honest than secular science is at once a careless and a superficial opinion. Science is often as dogmatic as religion. Much science, even today, has a dominant bias quite as subjective as anything in the Church. The difference is in the basis of the bias, rather than in its fact. The scientific bias is in the name of man's intellectual self-sufficiency; the religious in the name of his moral and spiritual thirsts. It seems to me that the religious bias is the more worthy.

"Love is so akin to our nature, so eager to enter our souls that to want it is to get it, to seek it is to find it; to open our hearts to its presence is to discover it already there." P. 257.

This is untrue to the experience of all life and to the Christian doctrine of depravity. The author's whole doctrinal position is put on page 258, as follows:

"Love will not grow in our hearts without deep unseen communion with the Spirit of Love, who is God. To dwell reverently on the Infinite Love; to keep in one's heart a sacred place where His holy name is adored; to eagerly seek for Love's coming in our own hearts, in the hearts of all men, and in all the affairs of the world; to gratefully receive all material blessings as gifts for use in Love's service; to beseech for ourselves and bestow on others that forgiveness, which is Love's attitude toward our human frailties and failings; to fortify ourselves in advance against the allurements of sense, and the base desire to gain good for ourselves at cost of evil to others; to remember that all right rule, all true strength, all worthy honor inhere in and flow from Love, and Love's Father, God,—to do this day by day, sincerely and simply without formality or ostentation—this is to pray and to insure prayer's inevitable answer—a life through which Love freely flows to bless both the world and ourselves."

Here is a Christianity without the person of Christ. Christ has become just the chief exponent of a pure ethic of love. Further, the conception is very superficial both in itself and in its underlying observation of life. There is no recognition of the great divine and human passion for Justice, in relation to which stands in God's life, the cross and the doctrine of justification by faith, and in man's all penal law. There is no appreciation of the deep sinfulness of man to whom this program would be, generally speaking, as impossible as leaping to the moon. Man cannot see love as Christ taught it, let alone live it, until born again.

"Love neither asks nor expects a clean record else it would have no disciples. Love fully and freely forgives, at the eleventh hour welcomes the idler and offers its fulness of joy to all who, whatever their repented past may have been, make service and kindness to others their eager present concern." P. 267.

Here again the author misses both human life and the Gospel.

1. Such a reformation as he describes here would be almost impossible to a sinful man. Sin is selfish, and the salvation that reaches the sinner must reach him where he is.

2. Again the New Testament knows nothing of such a forgiveness. For it forgiveness is ever mediated through the cross. Here again we see the author's effort to reduce Christianity to a system of Theistic ethics in which Jesus stands simply as the great representative.

"By nature we are creatures of suggestion. A hateful look, an ugly word, a spiteful sneer, a cruel blow makes us hateful and ugly and spiteful and cruel in turn." P. 267.

This is psychologically superficial. It is not imitation, but personal resentment of the violence done to self that makes men return blow for blow. According to Historic Christianity human nature is morally and spiritually abnormal through the fall. John Wesley located this abnormality in a peculiar self-glory, a self-intoxication, a self-exaggeration. It is the dishonor done to a man's self-adoration that moves him to retaliation. Imitation, certainly plays but a small part here.

The author tells us that the other philosophical systems failed, except *"with the few highly altruistic souls who need no spiritual physician."* And then continues, *"This logical bond, this moral dynamic, this spiritual motive which impels toward*

altruistic conduct, the Christian finds in Christ. He certainly did love all men, and care for their happiness as dearly as he cared for his own. But this same Christ is the Christian's Lord, Master and Friend. Yet friendship for him, the acceptance of Him as Lord and Master, is a contradiction in terms, unless one is willing at the same time to cultivate His Spirit, which is the Spirit of service, the Spirit which holds the happiness and welfare of others just as sacred and precious as one's own." P. 278.

Here once again we have Christianity reduced to the ethics of love and Jesus stood in it simply as its chief example. The Gospel as it has been taught from the Apostles is abandoned. Justification and Regeneration are thrown away. Salvation is simply a person's ethical achievement along the lines taught and illustrated by Jesus.

"Even the Christian Spirit of Love takes time to work its moral transformation. The tendency of it, however, is steady and strong in the right direction: and in due time it will conquer the heart and control the action of any man who, whether verbally or silently, whether formally or informally, maintains this conscious relationship to that love at the heart of things which most of us call God. Jesus, and all who have shared His spiritual insight tell us that the maintenance of this relationship, close, warm and quick, is the pearl of great price, the one thing needful, the potency of righteousness, the secret of blessedness; and that there is more hope of a man with a bad record and many besetting sins who honestly tries to keep this relationship alive within his breast, than there is of the self-righteous man who boasts that he can keep himself outwardly immaculate without these inward aids."

"Christianity of this simple, vital sort is the world's salvation. Criticized by enemies and caricatured by friends; fossilized in the minds of the aged . . . mingled with all manner of exploded superstition, false philosophy, science that is not so, and history that never happened; obscured under absurd rites, buried in incredible creeds . . . it has lived in spite of all the grave clothes its unbelieving disciples have tried to wrap around it, and holds the keys to eternal life." P. 290.

We would make these observations and inquiries:

1. Is Jesus one among men who had spiritual insight?
2. Did not Jesus insist upon sinful men coming into intimate believing relationship with him, and not simply with "that Love at the heart of things which most of us call God?"
3. Jesus' contrast is not between the man who tried to achieve character without inward aids and the man who uses them, but between the self-poised and the self-despairing, self-abandoning heart. The author cannot admit this for he has rejected depravity, and its related truths.
4. Notice the slurs put upon Historic Christianity here:
 1. Mingled with all manner of exploded superstitions.
 2. False philosophy.
 3. Science that is not so.
 4. History that never happened.
 5. Obscured under absurd rites.
 6. Buried in incredible creeds.

Nor can it be said that they are to be applied only to the grosser of Rome's superstitions. The author himself applies them to the common Christian creeds. Every branch of the Christian Church, Protestant and Catholic, is here alike subjected to the bitter slurs of a writer who would find it difficult to substantiate his wholesale accusations.

5. Notice, too, that the author here definitely offers his weakened views as a substitute for credal Christianity, that is for Historic Christianity. This attitude comes out repeatedly in this chapter, but here it is incontestable. It is Christianity of this simple sort that is the hope of the world.

We gladly turn back from these views to the historic creeds, and to their sublime truths, and confess in them our hearts' supreme devotion, and our lives' increasing hope.

Still More Good Conservative Books

BY PROFESSOR L. S. KEYSER, D.D., SPRINGFIELD, OHIO



OUR first article on recently published conservative books came to a rather abrupt close, because we feared that it would grow too long. However, in a second chapter we desire to pursue the subject somewhat further, in order to impress its moral effect on evangelical and liberal readers alike.

A great and good work is Dr. Camden M. Cobern's "*The New Archeological Discoveries*," which was first published in 1917; but we notice that a new and revised edition has recently been issued (1921). It is most encouraging that such an expensive book has been so much in demand as to warrant the outlay for a second edition. The publishers are Funk and Wagnalls, New York and London, who are much disposed to publish works of the liberalistic and New Theology order; but here for once, at least, they have brought out a fine conservative work; and, best of all, they find that it is in demand; that people really want books that stand for the faith and that help to confirm the historical veracity of the Bible. This excellent work shows in a most interesting way the bearing of the new archeological discoveries "upon the New Testament and upon the life and times of the primitive Church." Since the author's careful revision of the book, he has gone to his heavenly reward. We cannot help feeling thankful to God that Dr. Cobern lived, and was true to the faith, and it may well be said of him, as was said of righteous Abel: "He, being dead, yet speaketh."

And here comes along Dr. Melvin G. Kyle with a new (1920) book, "*The Problem of the Pentateuch*," having the suggestive sub-title, "A New Solution by Archeological Methods." The book, as has been pointed out by several reviewers, is marred by a good many typographical errors, owing to haste, no doubt; but they do not in any way affect the facts brought forward by the author nor the convincing force of his arguments. The great merit of Dr. Kyle's new book is this: He is able to give a rational account of the diversity of style employed in the writing of the Pentateuch, without denaturing its inspiration, destroying its unity and historicity, or being under the necessity of attributing it to an unknown and multitudinous authorship. He stoutly maintains that it was mostly written and compiled by Moses, and hence that it is not a literary hodgepodge of various and variant documents. The variety of style may well be accounted for by the variety of subjects treated, and (we might add) by the versatility of a cultivated and literary genius like Moses. When Moses wrote history, he used the historical or narrative style; when he wrote laws, he used the legal style; when he wrote hymns of praise, he employed the poetical style. Why not, ye critics? Did not Milton, Bryant, Dana, and many others prove again and again that they had versatility of literary gifts. Dr. Kyle's last work is most timely, and forms a fitting climax to the previous books that have come from his pen. They are all published by Bibliotheca Sacra Company, Oberlin, Ohio.

Our attention is called to Dr. J. Paterson Smyth's recent book (1921), "*A People's Life of Christ*," issued by Fleming H. Revell Company. We cannot always agree with Dr. Smyth, and have ventured to criticise one of his previous books, "*The Bible in the Making*" (see our "*Contending for the Faith*," p. 129); but we frankly acknowledge that thus far we have been able to find no fault with his last book on the life of our Lord. While we have not as yet examined it critically, we are willing to take the word of Professor Eugene C. Caldwell, D.D., of the Union Seminary (Southern Presbyterian), Richmond, Va., who says, in a recent review of the book:

"Dr. Smyth believes in the full deity of our Lord; the Virgin Birth; the miracles; the resurrection of Lazarus, and the resurrection of Christ; and he gives convincing reasons for the faith that is in him. The whole is marked by a reverent and beautiful spirit, and the reading of the book has made a new and deeper impression of the perfect humanity and the perfect deity of Jesus of Nazareth. Dr. Smyth's style is a model of simplicity, vividness and conciseness."

We rejoice in this testimony, and we can only wish that he had taken a firmer position on the doctrine of the Holy Scriptures and their complete inspiration when he wrote his previous work above alluded to.

A good book for general readers is Mildred Berry's "*From Genesis to Revelation: An Outline of the Bible's Whole Content*," which bears upon its title-page the imprint of the Macmillan Company. These publishers have for some years been issuing many liberalistic works, but an auspicious sign of better days is the fact that, within the last year or two, they have brought out a number of books on the conservative side. Alert publishers are prompt to discern the signs of the times; they note quickly any "sound of a going in the tops of the mulberry trees." The book above referred to treats the Bible throughout as God's Book.

Another good polemic on the right side reached my desk the other day, and has been read from beginning to end: "*What is New Theology?*" by Dr. John Paul, of Asbury College, Wilmore, Ky. It is issued by the Department of Publications of the aforesaid college. Dr. Paul should have secured a prominent publishing firm to bring out the book, so that it could have been widely advertised. And while we are thinking about it, let our strong conservative writers submit their manuscripts to well-known publishers. Even if they do not accept them, their attention will at least be called to the fact that such conservative books are being written, and that all publishers would better be on the lookout for the turn of the tide. Dr. Paul's book is a strong argument on its positive side for the chief Biblical doctrines, and he is just as effective in exhibiting the poor logic of the liberals and in pointing out the dangerous character of their premises if carried to the legitimate conclusions. Yet he is not harsh and vituperative. Though kind and courteous, he throws a keen spot-light on the scientific defects and unproved assumptions of the theory of evolution. He also shows how elastically and unscientifically the word "evolution" is often used.

A paper-bound book, just issued, comes to hand, and has been read with both pleasure and profit. It is written by a layman, Mr. J. M. Stanfield, and is in some respects all the more valuable because it does not come from a strictly professional source. Several laymen, among them, of course, William J. Bryan, have voluntarily come forward in defense of Biblical religion, because, being of a practical turn of mind, they realize the danger that menaces the welfare of the soul from the speculative science and criticism of the day. Mr. Stanfield says frankly that he lays no special claims to "scholarship," but has tried to apply the dictates of common sense to the solution of the critical and scientific problems in dispute. Judging by the results, we should say that the use of common sense and spiritual intuition has done more to lead the author to logical conclusions than has all the so-called "scholarship" of those who claim a monopoly of that quality. Sometimes too much philosophy spoils a man, and leads him even to doubt those common sense principles of thought that lie at the basis of all rational life.

While we think that Mr. Stanfield has made a few over-statements, and has not made as clear a distinction as he might have made between the positions of the "radical" and the more "mediating" critics and theologians, yet his book has a special value for some people, because it will help them to see, by the very simplicity of the presentation, just what the negative Biblical criticism and the so-called "New Theology" are, how they differ from the evangelical view, and why they are so dangerous to true religion and the welfare of souls. Even if the author disclaims great "scholarship," he shows up better in that respect than some of the critics who vaunt their "scholarship" so much; for he proves that he is acquainted with both sides of the questions discussed, whereas they often reveal knowledge of only one side, namely, the liberal one. The author has made a valuable collation of passages from the Holy Scriptures which indicate what they have to say about their own inspiration and supernatural source. Thus the veriest tyro in logic can see what the conclusion must be if their claim to come from God is not true. Mr. Stanfield's book can be gotten by addressing him at Cleveland, Tenn.

With what throbbing interest I read "*Kanamori's Life-Story*," told by him-

self (Paul M. Kanamori), and issued (1921) by The Sunday School Times Company, Philadelphia. The story is told in a most engaging way. The crucial point about this autobiography is that the author was for a time caught in the meshes of the so-called Higher Biblical Criticism (of the denaturing type); this destroyed all his faith in Christianity; so that for twenty years he was a religious wanderer, finding no rest for the sole of his foot. He became merely a moral reformer, but his soul was not at peace. At length, in a somewhat remarkable way, he was truly converted, and was thereby convinced of the absolute inspiration of the whole Bible and the divinity of Jesus Christ, and now he is the flaming evangelist of his native country, Japan. He preaches everywhere his famous "three-hour sermon," which includes the whole plan of redemption in Christ, and wins in every place many converts. Kanamori's experience is a concrete example of the deadening effects of the negative or dissecting Biblical criticism on faith and spiritual life and experience.

I take special pleasure in calling attention to the small handbooks in the way of commentaries on the various books of the New Testament, by Professor Charles R. Erdman, D.D., of Princeton Theological Seminary, brought out by the Westminster Press. One or two volumes of them have appeared this year; others were issued in prior years, and no doubt still others will follow. They are expository and practical, not critical or controversial; yet the author is acquainted with the critical hypotheses, and always treats the Holy Scriptures from the positive, evangelical viewpoint. This positive way of treating the Bible is cumulative in its effect on faith, causing the reader more and more to feel that the Bible is its own best witness; that such relevant, satisfying and sublime teaching could have only a supra-mundane Source; that the unity of Biblical teaching could not have come from a jargon of variant human voices, but must have had only one ultimate Author, namely, the Holy Spirit.

In giving the very interesting lists of recent books of a conservative character in this and the December numbers of BIBLE CHAMPION, Dr. Keyser, perhaps out of modesty, did not include his own lately published book, *Contending for the Faith*, issued by the well-known publishers, George H. Doran Company, New York. According to the sub-title, it is intended by the author as a work of "constructive criticism and positive apologetics." It deals with the radical and mediating Biblical criticism, latitudinarianism in theology, and materialism and pantheism in science and philosophy. And it hits these false views hard, not with abuse, but with logic. Throughout it stoutly defends the evangelical views, and gives the reasons. Part of it deals with Old Testament criticism and part with New. Other chapters treat of outstanding Biblical doctrines in relation to modern thought. Professor Robert D. Wilson, D.D., LL.D., of Princeton Theological Seminary, calls it "the best general defense of the Old Testament" since Dr. Orr's great work on *The Problem of the Old Testament* appeared in 1906. The price of *Contending for the Faith* is \$2.00 prepaid. Dr. Keyser is professor of Systematic Theology in Hamma Divinity School, Wittenburg College, Springfield, Ohio, and is the author of *The Rational Test*, *A System of Natural Theism*, *A System of General Ethics*, *In the Redeemer's Footsteps*, and other valuable books. And we are pleased to announce that Dr. Keyser is now one of our Contributing Editors, and our readers will hear more frequently from him.—F. J. B.

Demonism Verified and Analyzed

This book will be out this autumn. It will contain accounts of many cases of demon possession reported by two score reliable Western witnesses. Also the author hopes to show that there is no conflict between science and religion on this subject. Indeed study of the scientific principles involved confirms belief in Satan as the author of such troubles.

Advance orders may be sent direct to the author, Rev. Hugh W. White, Yen-cheng, Kiangsu, China. Price \$1.50, gold, plus postage, 20c, to the United States.

"The Inner Witness of the Fourth Gospel"

BY PROFESSOR H. W. MAGOUN, PH.D., CAMBRIDGE, MASSACHUSETTS



NDER this suggestive title Reverend Lawrence Keister has produced a most helpful and instructive book. It is not a commentary, and it is not a review of the contents of John's Gospel; and yet it partakes of the nature of both, following the chapters with sufficient clearness to bring back the narrative and present the situation that accompanies each event in a fashion that is illuminating. It is like the explanation which one observer gives to another of the inner meaning of an event with which both are familiar in different ways.

Indeed, few studies of the book of John rival this one in its sympathetic understanding and lucid presentation of the basic facts of the Fourth Gospel. No one can read the book without being helped by it, unless he is hopelessly hostile to the ideas it contains, and no one can read it sympathetically without obtaining a better understanding of the narrative itself.

The volume as a whole is a most timely contribution to the present discussion concerning this much-attacked and often-neglected book. It discloses in a convincing manner the "inner witness" of the Gospel itself, reading between the lines the things implied therein. Like many another helpful book, it grew out of class work; but its background is the background of experience. Its purpose is similar to that of preaching, and that should make it decidedly helpful to preachers. Any thoughtful Christian will find it strengthening and inspiring.

The book is studded with suggestive remarks. "She is still a materialist in her religious thinking" (p. 98) is said of the Samaritan woman. "According to the fifth chapter of the Gospel of John, Jesus is led to declare Himself as the Son of God, primarily in self-revelation and secondarily in self-defense" (pp. 114-5). "Even the Scriptures fail to reveal God to men who cannot find Jesus Christ in these divinely-inspired writings" (p. 124). "Christ is greater than creation as spirit is more than matter" (p. 129). "The deity of Christ . . . required repeated manifestations and conclusive proofs before it could be accepted with perfect assurance" (p. 203). Again, "history never changes Him, but He steadily changes history" (p. 221).

These are but a specimen of the striking things said throughout the 379 pages of this carefully written book. Its author knows whereof he speaks; for no man without a deep religious experience could write as he has written. In these days such an experience is often lacking in those who presume to be leaders. In this man it is present, and the fact that his book retails for only a dollar is clear evidence that he seeks to help rather than to lead. That makes him a man who can be trusted and safely followed. The book is worth having. If not in your bookstore, it can be had postpaid of W. R. Funk, Dayton, Ohio.

Dr. Burrell's Calendar of Quotations



HE Young Women's Association of Marble Collegiate Church, New York City, the church one of our honored Editors, Dr. David James Burrell, is the loved pastor, has brought out a beautiful Turnover Calendar, 52 leaves, 9x12, a week to a page, with cover, tied with grey silk cord, suitable for wall use or for writing table. A very appropriate calendar for the home or for a gift—one that will last all the year. It is beautifully executed in colors, and is printed in large type, easily read. The selections for each day of the year are helpful sayings from the sermons preached by Dr. Burrell during the last ten years. We take the liberty to print the New Year's wish, taken from the calendar, on the first page of this month's Champion, as Dr. Burrell's New Year wish to all his CHAMPION friends; the other selections for all the year are equally appropriate for all the other days. The calendar is put up in a neat box, labeled, ready to mail to a friend. Price is \$1.00, prepaid. If there should be a balance after printing and mailing bills are paid it will be used for missionary purposes. Address orders to Miss Merce E. Boyer, 1 West 29th St., New York, N. Y.

Parables

(Notes by a retired, but not very tired minister.)

Matt. xiii. 34—Without a Parable spake He not unto them.

I. WHAT IS A PARABLE?

ALLEGORY—a succession of metaphors implying something else than is said; a description of one thing for the purpose of raising the image of another; one thing expressed and another understood. Ps. 80:8-16, Vine brought out of Egypt—the most perfect allegory from a literary point of view, in all literature. Bunyan's *Pilgrim's Progress*.

FABLE—a fictitious narrative intended to instruct or amuse. Oldest fable, Jothams, Judges ix. 8-15. Æsop. La Fontaine—the Ant and the grasshopper.

MYTH—(a) an imaginary statement conveying some truth of a moral or religious nature; (b) a tale of some extraordinary personage that has gradually been formed by, or has grown out of, the admiration and veneration of successive generations. Narcissus. Greek mythology.

PROVERB—short, epigrammatic, pointed sentence, to present in vivid, transparent significance some deep, rich, pregnant idea. Luke iv. 23. The Book of Proverbs. Proverbs of the nations.

PARABLE—a serious narrative, within the limits of possibility or probability, of a course of action pointing to some moral or spiritual truth.

I. WHY CHRIST SPOKE IN PARABLES. Matt. xiii. 13.

II. HOW MANY PARABLES.

Trench lists 30; Bagster, 33; Oxford, 38; American Tract Society, 50.

Matthew has 16, there being 12 peculiar to him; Mark has 4, peculiar to him, one; Luke has 17, of which 14 are peculiar to him; John has none.

Smith's Bible Dictionary lists 31, and classifies them as follows:—

A. Parables of the Kingdom, all but one in Matthew xiii.

1. The Sower, vs. 3-8, 18-23; Mark iv.; Luke viii. 2. Wheat and tares, vs. 24-30, 37-43. 3. Mustard seed, vs. 31, 32; Mark iv. 4. Leaven, v. 33. 5. Hid treasure, v. 44. 6. Pearls, vs. 45, 46. 7. Net, vs. 47, 48. 8. Seed growing secretly, Mark iv. 36.

B. After an interval of some months, parables of different type and position meet us, drawn mainly not from the world of nature, but from the life of man. Less to multitudes, more private.

9. Two debtors, Lk. vii. 10. Merciless servant, Matt. xviii. 10, 11. Good Samaritan, Lk. x. 12. Friend at midnight, Lk. xi. 13. Rich fool, Lk. xii. 14. Wedding feast, Lk. xii. 15. Fig tree, Lk. xiii. 16. Great supper, Lk. xiv. 17. Lost sheep, Lk. xv.; Matt. xviii. 18. Lost coin, Lk. xv. 19. Prodigal son, Lk. xv. 20. Unjust steward, Lk. xvi. 21. Rich man and Lazarus, Lk. xvi. 22. Unjust judge, Lk. xviii. 23. Pharisee and publican, Lk. xviii. 24. Laborers in vineyard, Matt. xx.

C. Close of our Lord's ministry after entry into Jerusalem, new parables again of the Kingdom.

25. Pounds, Lk. xix. 26. Two sons, Matt. xxi. 27. Wicked husbandman, Matt. xxi., Mark xii., Luke xx. 28. Marriage feast Matt. xxii. 29. Virgins, Matt. xxv. 30. Talents, Matt. xxv. 31. Sheep and goats, Matt. xxv.

IV. HOW INTERPRET PARABLES.

1. By explanation prefixed, as in the case of the Rich fool, Lk. xii. 15, and the Unjust judge, Lk. xviii. 1. 2. By explanation subjoined, Merciless servant, Matt. xviii. 35, and several parables in Matt. xiii. 3. When no explanation is prefixed or subjoined, meaning is to be sought in the occasion on account of which parable was uttered, or the context, or the subject matter presented. For instance, the parable of the Barren fig tree, Lk. xiii. 6-9, is plainly intended to teach that unless the Jews repented and brought forth fruit, they would be punished.

Keister's Wisdom in a Nutshell

Dr. Lawrence Keister, of Scottdale, Pa., has done something that deserves more than a passing notice. He has compiled a long list of quotations from various authors, bearing on the religious life; but he has not stopped there, having not only published them but also made them available to others without cost. By simply sending a request—and a two-cent stamp—a copy can be had as long as the edition of 5000 holds out. It would do no harm to send two two-cent stamps—or three. He will be out of pocket sufficiently if you send four! It is likely that some will forget to send any. There are such people! The pamphlet is of a convenient pocket size, and it is well worth reading. "Anxiety is a mind going two ways: a mind hovering and wavering between two alternatives, of hope and fear." That is one taken at random. It is from Dr. Vaughan. Here is another: "If a man will give God's word a fair hearing, and be honest with himself, it will bring him to his knees." Dr. Maclaren said that. A few quotations have not been traced to their source. All are worth having where it is possible to place one's hand on them, and Dr. Keister deserves a vote of thanks from minister and layman alike for doing such a piece of work. It ought to cost a dime instead of nothing or a two-cent stamp.

"Is" or "Contains"



PATRON sends us the following, an editorial in the *Watchword and Truth* magazine, which is both forcible and sensible

"A frequent contributor to our columns was written to by a former parishioner, who asked his judgment in regard to calling a certain man to the pastorate of the church to which he had formerly ministered. His reply was substantially this: 'I am not sufficiently acquainted with the brother to warrant the expression of an opinion. But I would suggest that you ask him the question: Do you believe the Bible is the Word of God, or, as so many hold nowadays, that it simply *contains* the Word of God? If he says "is," other things being satisfactory, call him; but if he says "contains," you do not want anything to do with him.'

"When the brother was asked the question, he unhesitatingly and emphatically said 'is,' and, holding his Bible in his hand, he added, 'Why, I believe that Book from cover to cover.' He was called. He proved to be indeed a man of God. Revival after revival marked his pastorate, and the church has markedly grown in spiritual power and efficiency.

"A neighboring minister, in an ecclesiastical meeting in that same church, albeit he was the son of a theological professor, made a bitter speech against 'is' and in behalf of 'contains.' He was a 'liberal.' As the Bible, to him, *only* 'contained' the Word of God, it was of course his province to say how much of it was, and how much was not, the Word of God. Such came to be his denials, rejections, mutilations of the sacred Scriptures, that his people could not bide him. He was obliged to give up his pastorate, and not getting another, he is eking out a subsistence as a life insurance agent.

"In a recent Universalist convention, a minister said: 'Our fathers, in the Confession of 1803, departed so far from orthodoxy as to declare that the Holy Scriptures of the Old and New Testaments *contain* a revelation of the character of God, the duty, interest and final destination of mankind. That word 'contain' was a seed that has germinated and marvelously grown under the influence of modern critical study. . . . Reason, from the drudgery of interpretation, has been lifted to the seat of authority. But the change that has been wrought was all originally wrapped up in that word 'contain.'

"True. *Is* or *contains* is the article of a standing or falling Bible, and, we may add, as experience is proving, the article of a standing or falling church as well. We advise churches to test their candidates by our contributor's question, turning down every man who says 'contains.'"

Editorial

Peace with God



PUBLISHER issued a series of tracts which he called the "How Series," and their titles were such as these: "How to Get Peace," "How to Be Happy," "How to Be Saved," "How to Fear."

The sales indicated that the first of these, "How to Get Peace," was in the greatest demand; then, that which related to the question of personal safety, while "How to Fear" remained almost uninquied for. And, still farther, it is said that the demand for the first came chiefly from Christians!

If this be so, then it shows a radical defect somewhere: a defect either in Christian earnestness, or in apprehending the truths that make for peace. That it is not in lack of earnestness seems clear from the eager desire for knowledge as to how to secure a peaceful heart. The defect must be, then, in the apprehension of the truth. Let us try to make it plain.

If any one has not this peace, it is because his relations with God are not properly adjusted, or because he has not an adequate apprehension of their adjustment. In the case of the impenitent sinner, it is because they are not properly apprehended. What is needed in the sinner's case is, that he understand the truth and accept it: in the Christian's case, a better understanding of the truths he has already accepted.

The Greek noun for peace, *eirene*, occurs in the New Testament ninety-two times. There is a use of it when referring to the peace which comes to men through the redemption work of Christ, which, as I have studied the subject, has struck me with surprise: indeed it has come with almost the force of a new revelation.

By the employment of certain prepositions and case terminations, the effect of which is preserved in our English translation, the Holy Spirit teaches us that God's peace is threefold, or that it exists or comes to us in a three-fold relation. Both the Greek and English teach us that there is (1) a peace *with* God, (2) a peace *of* God, and (3) a peace *from* God.

These three modes of expression are not simply variations of language to express the same idea. The Divine Spirit of truth, by whose inspiration all Scripture is given, does not speak so loosely. They express three different, though connected and harmonious, ideas. But it is with peace *with* God that we have now particularly to do.

In Romans fifth chapter, first verse, we read that "Being justified by faith we have peace *with* God through our Lord Jesus Christ"; not shall have, but now have.

The peace here contemplated is not a feeling, as many suppose, but a permanent state or condition. As Philippi, the German commentator, well says: "It is not a state of mind, but a relation with God." It issues from the expiation of sin by Jesus Christ and a resultant putting away of the enmity which God had toward sinful man. Says the old Wesleyan hymn:

"My God is reconciled,
His pardoning voice I hear;
He owns me for His child,
I can no longer fear."

The moment, therefore, a man steps off the ground of alienation on which he is, as unrepentant, on to the ground sanctified by the blood of Christ, that moment he comes within God's domain where there is no more enmity—it being put away—but all is love and peace. There is peace there. There is peace toward, or with God.

The former sinful, and present peaceful, relation of the Christian is well set forth in Ephesians ii. 12-17: "At that time ye were without Christ, being aliens

from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now, in Christ Jesus, ye who were sometime afar off are made nigh by the blood of Christ. For he is our peace . . . and came and preached peace to you which were afar off."

Accordingly, when a person has come within the line which marks off the kingdom of God from the kingdom of the world, he has come within the realm of peace, where God is on good terms with him. He has peace with God. It will be readily seen that this is not a feeling: it exists however a man may feel. The old habit of conscience, which used to darken the air with monitions of retribution, may remain and disturb greatly, producing disquiet and unrest. But it makes no difference with his relations to God, for that is constituted not on the basis of any deed or feeling of his, but on the ground of what Jesus Christ has done. God says "peace," and there is peace between the two, no matter what the inward feeling of the individual may be.

From this view-point, it is plain that one Christian is just as much at peace with God as another. If a man is a Christian at all, the old time enmity between him and God is removed. They are in relations of peace, entire peace if any. And in this relation the old and the young, the saint of many years and the convert of yesterday, the strong and the weak, stand precisely alike.

While this relation of peace *with* God is independent of any feeling of ours, it must be allowed that our enjoyment of it depends a good deal upon our feeling, or rather upon our view of it. What is desired to be impressed just here is, that our peace *with* God exists, in the case of the Christian, feeling or no feeling. It is a matter of law—rightly adjusted legal relation—and not of experience. True, the natural and legitimate effect of this outward peace is inward peace. Where the former is rightly apprehended the latter is sure to follow. Still, the outward exists irrespective of the inward.

Let the unrestful one who has desired most of all the tract, "How to Get Peace," see that his or her difficulty with respect to inward peace has arisen from uncertainty in respect to the outward. If you are a Christian, if you have accepted Jesus Christ as your Saviour, God says that the outward does exist, and since it does not depend—let me reiterate—upon feeling, or deed, or evidence in you, you must accept the fact on God's testimony in regard to it. God says so, and that is enough.

Resting, then, implicitly and fully on God's testimony, the inward feeling will follow; and here we pass over into the second of the three-fold relationships, the peace *of* God, an experience which we cannot now consider. (See Phil. iv. 7; John xiv. 27.) Here you are, in the first, at peace with God, secure in His love, embraced in His omnipotent power, shielded from all harm, safe, safe forevermore. You can, then, hold on your way through all your earthly life, peaceful in heart however rough the course or however unrestful outward circumstances may be.

"'Tis everlasting peace
 Sure as Jehovah's name;
 'Tis stable as His steadfast throne,
 Forevermore the same.
 My love is oftentimes low,
 My joy still ebbs and flows;
 But peace with Him remains the same,
 No change Jehovah knows."

Nor can we now speak of the third relationship, peace *from* God. It is mentioned in only the salutations of thirteen of St. Paul's epistles and twice besides (2 John vs. 3, and Rev. i. 4), and is always associated with the word "grace." Peace *with* God comes outwardly through the atoning work of the Lord Jesus Christ; the peace *of* God comes inwardly as an experience through the imparting work of the Holy Spirit; peace *from* God is the full expression of grace from the ever adorable Godhead.—W. H. B.

Books of the Bible



THE Rev. Dr. William H. Bates, one of our Editors, contributed several articles on the Books of the Bible, to the CHAMPION the last years, which were found so instructive and helpful that, because of repeated requests, we have asked him to continue the work. We are pleased to announce that in this issue an article appears on the Book of the Psalms, and Dr. Bates has consented to contribute an article on some Book of the Bible each month throughout the year.

The articles that have already appeared are on the Books of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua—the Book, Joshua—the Man, Judges, Job, Ecclesiastes, Ezekiel, Ephesians, 1 Timothy, 2 Timothy, Titus, Philemon.

Many of our readers will be glad they preserved their CHAMPIONS. It will be possible for us to supply nearly all numbers containing these books should any one wish to complete the series, at 12½c each. Some of our subscribers have their volumes bound for “keeps,” which is a good idea. We are glad to be able to produce a magazine which is not only of present interest, but of permanent value. Bible students will find these Bible-Book articles well worth preserving.

We may repeat here that we will be glad to have our binder bind your volumes for any year at \$1.25 each—you to prepay to this office, and we to prepay return of volume bound. We have bound volumes on sale for years 1918, 1919, 1920, 1921, all at \$2.25 each, prepaid.

Our patrons would do well to note the bargains we are offering in Bound Volumes of several other magazines on the second inside page, second column. These prices are especially low and they are valuable additions to any student's library.—*F. J. B.*

The Superscriptions Upon the Cross



At a meeting of a Ministerial Association a Congregational clergyman, who is a somewhat remote pastoral successor to Secretary Sheldon, of the Congregational Education Society, Boston, whose errancies have been so effectually corrected in this magazine, instanced the Superscriptions upon the Cross as a case of plain discrepancy, for which he could see no possible solution. A member of the Association sent him a solution which he gracefully acknowledged to be satisfactory.

Luke and John say that the superscriptions were written in Hebrew, Greek, and Latin. There is an old idea finely set forth in that remarkable book, “Why Four Gospels,” by Dr. D. S. Gregory, a former editor of this magazine, that Matthew's gospel was written for the Jew, Mark's for the Roman, Luke's for the Greek, and John's for the New Man in Christ Jesus. Matthew, it is thought, therefore took the Hebrew form of the inscription, Mark the Latin, and Luke the Greek. An opinion not difficult to justify.

“Jesus” is peculiarly a Hebrew name, of ancient flavor, and Matthew uses it nearly as many times as Mark and Luke together. Matthew's is pre-eminently the gospel of the kingdom, and he presents Jesus as the king of the Jews, without the prejudicing name of Nazareth attached. Mark's gospel, for the Roman, the man of swift, decisive action, and terse speech, uses the Latin form and simply says: “The king of the Jews.” Luke's gospel, for the Greek, the man of thought and culture, gives the more rounded and polished Greek form: “This is the king of the Jews.” And it is noticeable that in naming the three languages Luke puts the Greek first, instead of the Hebrew, as John does. John's gospel, for the Christian, uses the name “Jesus” one-third more times than Matthew, and he is “Jesus of Nazareth,” lowly, despised, and yet at the same time the exalted “King of the Jews.” Hence his form of the inscription. Thus the differences are easily accounted for.

But this is not all. There was one (albeit in three languages), full, complete inscription, and each gospel-writer took from it just what suited his purpose; so each one was absolutely correct in presenting his form as in that measure the inscription. The full form, as given by Pilate, and the part of each would be as follows:

Pilate: This is Jesus of Nazareth, the king of the Jews.

Matthew: This is Jesus.....the king of the Jews.

Mark:the king of the Jews.

Luke: This is.....the king of the Jews.

John:Jesus of Nazareth, the king of the Jews.

So when the distinguished divine and scholar of the Church of England, Dr. Conyers Middleton (1683-1750), went so far as to charge these superscriptions with "want of accuracy and truth," and when those of later or present time pronounce them discrepant, evidently they have not studied the subject as carefully and thoroughly as they might.—*W. H. B.*

The Policy of Silence



It is coming to be commonly known that higher critics never read conservative books. Nay: it is even whispered that their followers definitely advise their pupils not to do so. Do they fear, as Jewish rabbis do when they forbid the reading of Isaiah, that their pupils will be convinced by the arguments and become conservatives too? Like the Jews, they seem to have no use for meshummads and are therefore unable to tolerate any other doctrines than their own.

Of necessity, then, they cannot, or do not, consider conservative scholarship in any of its bearings. No matter how completely a conservative may prove a point, his arguments do not exist—for them. They constitute a strictly limited mutual admiration society, and the terms of admission are settled. No one who holds to divergent views is worthy of membership; for, verily, they are "responsible scholars." They are—responsible for much mischief and much shallow thinking and much superficial work.

Now, it so happens that higher criticism is not a theological problem. It has nothing whatever to do with theology, but is strictly a linguistic question. It also happens that many a linguist has a training for such work far superior to anything that a theologian can boast; but that fact makes no difference. He is not a "scholar" in their sense of the word. He is not—he insists upon many things which they ignore. He is thorough and careful, and refuses to leave out inconvenient elements in studying the problem. Verily, he is not one of the brethren and is not fit to become one. He lacks a one-track mind!

Think for a moment. A Jew who reads Hebrew as you and I read English must know more about the Old Testament than any theological professor can hope to do, so far as its linguistic side is concerned. There are such men who are also, in other respects, scholarly. Do they count? Oh, no,—unless they favor the slogan of the clan. Mr. Wiener, of London, has found that out. He has repeatedly taken critical arguments and made them ridiculous, and he has often made the critics "look like thirty cents." Reading his work critically, the writer, in his capacity as associate editor—he passed upon all final proofs—of the *Bibliotheca Sacra*, has had to go to the bottom of the case. The picture presented has convulsed him with laughter, simply because the higher critics involved have been left shivering in all their nakedness before any and every one who cared to behold them.

Did any one of them take notice of the fact? Of course not—it was beneath his dignity. Mr. Wiener finally tried deliberately to force one or two of them to sue him for libel, in order to get them into court under oath. Did they undertake it? Not much! They maintained a dignified silence.

The simple truth of the matter is finally coming to light. They dare not meet these other men, who are abler than they are in some cases, and they dare

not face their arguments. They know they cannot hope to answer them. Silence is their only safe policy. They have followed it consistently. It now looks as though they would also follow it into the ground.

They have insisted that all "scholars" believe as they do, which is not and never has been true; for the greatest of them never have accepted the conclusions reached. Witness such men as Professor Gildersleeve. In this way it has been possible for them to obscure the issue and produce an effect like the countryman's frogs. He thought there was a trainload; but there were only a few dozen! He judged by the noise they made. It is not a safe guide to follow.—*H. W. M.*

Revival and Revivals



THE adherent attitude of BIBLE CHAMPION toward the Holy Scriptures carries with it a corresponding attitude toward Revivals. Much that has been already published, and much more yet to come, shows the animus of the magazine toward this form of Christian activity. Probably there has never been in the history of the church, on the part of ecclesiastical bodies, so much of planned and organized effort for Evangelism as at the present time; and certainly we wish to help it on.

It may be of interest to know that the sermon on "Revival," in last October BIBLE CHAMPION, was the precursor of a revival which resulted in receiving over one hundred persons to church membership at one communion; and many others came in later. That experience, and much other experience and observation, have had their lessons.

There are revivals and revivals. Said the sermon: "A true revival is from God. That kind of revival I believe in with all my heart; any other kind of revival I do not believe in at all. I have no faith in revivals that are got *up*, but I have great faith in revivals that are got *down*,—got down from God out of heaven. An individual Christian or a church may, by excitation, be aroused into a semblance of life, but if the life-giving power of God be not there, the life is only in semblance" (p. 387). It is the "other kind" that we should beware of.

Says Archibald Alexander, "A revival or religious excitement may exist and be very powerful, and affect many minds, when the producing power is not the Spirit of God." And Dr. W. B. Sprague, in his "Lectures on Revivals of Religion," says: "It may be an excitement produced not by the power of divine truth, but by an artificial stimulus applied to the imagination and passions," and he warns not to "mistake a gust of animal passion for the awakening or converting operation of God's Holy Spirit."

Such being the case, it should be understood first, foremost, above all else, and all the time, that what should be desired and sought after in revivalism, is the presence and operating power of the Holy Ghost. *This comes in answer to prayer.* It is the fashion in some quarters to decry Billy Sunday. But his plan of districting and organizing whole cities, getting all knee-able people engaged, weeks preceding his coming, in concerted, earnest prayer for the Spirit's outpouring, plainly proves that he knows well enough that "Billy" is not "it," and that the real power is of God. However much his methods may cut across certain tastes, if God is using him, as most manifestly He is, let it be far from God's children to derogate the evangelist or put obstacles in his way.

In all the current evangelistic efforts, it should not be for a moment forgotten that it is "Not by (men's) might, nor by (human) power, but by My Spirit, saith the Lord of hosts" (Zech. iv. 6).

A revival is a recruiting station. Conversion, whether in a revival time or when there is no revival, is only an enlisting. Simply putting on the uniform does not make a soldier. The drill, the discipline that enables one to "endure hardness as a good soldier"—these come afterwards. It is easy enough to get converts into the church, but to train them to be steady, dependable, working Christians—*hic labor, hoc opus est*, as every pastor knows.

For post-revival training, the matter in August, 1919, BIBLE CHAMPION, "After the Revival," has been used with great advantage, its substance appearing in several periodicals. And the truth in the article, "Regeneration—Conversion," September, 1919 (p. 378), has cleared the way for most helpful administration.—W. H. B.

Bibliotheca Sacra



WHEN that Prince of quarterly-review editors, Dr. George Frederick Wright, died last April 20, after thirty-seven years of editorship of *Bibliotheca Sacra*, the problem of a competent successor loomed large. No man in his denomination (Congregational) came forward to take the place; in fact, there seemed to be no one there who would or could be equal to the occasion. With the year 1921 *Bibliotheca* reached its seventy-eighth volume, having at different times absorbed the *Biblical Repository*, *Christian Review*, and *Theological Eclectic*, and it was saddening to think that its long, most honorable and useful career should come to an end. But the problem is happily solved! A wealthy layman has purchased the Review from the Wright estate and turned it over to the United Presbyterians, a people distinguished for their theological safety and biblical sanity. (They share this honor with the "Covenanters.") The Rev. Melvin G. Kyle, D.D., LL.D., Newburg, professor of Biblical Theology and Biblical Archaeology in the Xenia Theological Seminary, which has recently been removed from Xenia, Ohio, to St. Louis, will be editor-in-chief, and he will be supported by the fine scholarship of his denomination in addition to that which Dr. Wright had gathered about him. Those who are acquainted with Dr. Kyle's voluminous writings need not be told that the Review will be conducted along the conservative lines of its previous history. It will deserve to retain all its present clientele, and should have an added host of supporters from all denominations. When the writer was a theological student—this was back in the Andover and Publisher Warren F. Draper days—he secured as subscribers almost every student in his seminary; and now, after more than fifty years, he is willing to say that if he had the power he would compel every graduate from a theological seminary to take a quarterly review and read it; for surely all of us ministers need to be brought up above the plane on which we ordinarily live, to the high plane of Review thinking and literary expression.

OUR "SOMETHING WORTH WHILE FOR NOTHING" OFFER

The offer we printed in December number, page 497, will be in force until April 1, 1922, but all subscriptions will be received on new price basis, as announced on first page this number.

A Suggestion from Job's Lament



THE book of Job is commonly admitted to be very old. It comes nearer to giving a solution of the problem of evil than any other book in the Bible; but it does not definitely solve it. Job wrestles with the crude theology of his day and cannot understand how God can afflict him when he is conscious of no wrongdoing or failure to obey His precepts. His three friends are sure that he must have been guilty of some covert wickedness or God would not have allowed any evil to overtake him. Job strenuously denies that such is the case and insists that he is and has been all the time right before God, so far as his acts are concerned! None of them suspect that Job is being tested to show that he is not a hireling, serving God for what he can get out of it. As his patience with his friends wanes, Job asks them, in effect, what they expect to get by lying for God. Then he gradually settles down to the conclusion that God must require honesty of His followers, and there he rests. He will tell the truth. God will yet befriend him. And he is right. God does demand honesty as the very foundation of all things. We should be honest.—H. W. M.

Notes and Comments



WE wish we could have been at Minneapolis for a week beginning October 30. Four pastors of that city, conceiving the idea that the minds of its populace needed enlightenment, and called Professor Charles Foster Kent, of Yale, to do the enlightening. For one week he spoke in the churches whose pastors had called him, evenings, and at noon hours at the Y. M. C. A., and before the convocation of the University. On the last day, Sunday, November 6, he completed his work in Henepin Avenue M. E. Church. News reports say Professor Kent's audiences were small, and made the point that but few State University students were seen in his audiences. Dr. Kent is, perhaps, the leader of the dissecting Biblical critics of this country. He is the chief editor and author of "The Shorter Bible," and many other works, whose high purpose is to show that the Bible is not a unified book, but is made up of many "variant" documents composed by numerous unknown writers. Usually a fellow who fails in his mission has our sympathy. But, from reports we have seen of the professor's doing at Minneapolis, we have no sympathy to waste on him because his mission was such an utter failure. Served him right! It must be a trying experience to preach to empty churches. But no one needs to! Now what tickles us is the fact that our old friend, Dr. W. B. Riley, had the courage to do the right thing at the right time. He hired the city Auditorium, having a seating capacity of 2,500 people. Before the hour set for the service every seat was taken, and it developed that more than 2,000 people were turned away from the auditorium that night. Dr. Riley took for his text Jeremiah 36. He instituted parallelisms between the work of Professor Kent and that of Jehoiakim, king of Judah, declaring it made no difference whether a man used the point of a pen or the point of a penknife in cutting the Word of God. We still hold that Modernists hear themselves and a few others argify so vociferously that it seems to them a multitude is shouting approval, when, in reality, if they had eyes to see, they would see comparatively few holding like distorted views. It may not be out of place to say here that Dr. Riley is the author of that racy and stimulating book entitled "The Menace of Modernism." He is a stalwart in matters of doctrine and faith!

HON. WILLIAM JENNINGS BRYAN now writes the Sunday School Lesson for a syndicate of daily papers. His first lesson shows wide and accurate knowledge of the Bible and the uncompromising faith in it as God's own Word, which he has also so eloquently voiced in his famous sermon, "The Prince of Peace." The CHAMPION has the promise from Mr. Bryan that its readers shall hear from him occasionally. We appreciate Mr. Bryan's interest in the CHAMPION.

A NEW and revised edition of the book, "The Belief in God and Immortality" by James H. Leuba, has just come off the press. *The Continent* reviewer says: "Professor Leuba claims that he has demonstrated by statistics how useless the beliefs in a personal God and in immortality are to a present day educated man." Does Professor Leuba go in when it rains?

ONE million people are reported to have left the Roman Catholic Church in Cecho-Slovakia and have accepted the creed of the Protestant Church. Cecho-Slovakia includes the old Bohemia, the land of John Huss.

A FRIEND of the BIBLE CHAMPION writes us: "I have been reading the article 'The Situation on Mission Fields,' and the editorial 'Spiritual Vitamines' together, in the November number. They seem to unconsciously fit each other. The first tells us what modernist theology does, and the second characterizes it as to what it is. We are told that milk is specially anti-scorbutic (anti-scurvy) because of its vitamines and it is pointed out that when the 'sincere milk of the Word' is by the higher-critic methods subjected to a rationalizing process, its spiritual vitamin is taken out, and the 'new' theology then derived from it loses its anti-scorbutic properties and is scorbutic, i. e. scurvy. So the new theology is 'scurvy' theology."

THE University of Pennsylvania archaeological expedition now working in Palestine has recently uncovered buried cities in Beisan and has found valuable collections of articles of iron, bronze, brass, marble and pottery which date back to 2500 B. C.

THIS is from Lyman Abbott's "snap-shot" of Edward Everett Hale: "The difference between denominations is superficially a difference in creeds; it is really a difference in temperaments. It appears in the writers of the Old Testament and in the Apostles of the New Testament. Matthew has the temperament of a historian; he represents historical Christianity. John has the temperament of a poet; he represents mystical Christianity. Paul has the temperament of a philosopher, who is also a poet; he represents doctrinal Christianity. James has the temperament of a moralist; he represents ethical culture Christianity. His definition of religion expresses his temperament: Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

THE report of the prison commission in New York State shows that commitments to penal institutions in the State decreased from 129,000 in 1917 to 59,000 in 1920. The prison population, though there are many men in prison who are there for long terms, decreased from 14,977 in 1917, to 9,145 in 1920. Figures show that drunkenness is increasing in Great Britain as restrictions are taken off in just about the same proportions as it is decreasing in America under prohibition. The convictions for drunkenness in England and Wales jumped from 29,000 in 1918, the year of greatest restriction, to 57,000 in 1919 and 95,000 in 1920.

THE World Peace Foundation announces that from 1789 to 1920 the ordinary expenditures of the United States Government were \$66,728,209,409. This sum \$52,607,498,927 was spent on war items. Since the Government was formed the American people have spent about eighty per cent. of their public money on wars and preparation for wars.

THE Sixteenth International Sunday School Association Convention is to be held at Convention Hall, Kansas City, Mo., June 21-27, 1922. The details of this Convention will be furnished our readers later as they are released to us from time to time.

SOME Boston ministers offered labor leaders an opportunity to speak in their pulpits on religious ideals in industrial relationships and the invitation was accepted in a number of instances. Later the Central Labor Union reciprocated by extending an invitation to the ministers to spend a day or any part of a day working on any job in the city with union men, and several of the ministers accepted their offer.

A BIBLE has recently been presented to the King of Spain, bearing this inscription: "The Baptist Young Men's Christian Association of Havana, as a lasting remembrance of the delightful visit of the beloved Spanish King Alfonso XIII to the hospitable shores of Cuba, dedicates to that admired monarch this Bible, which is the most eloquent symbol of the love and brotherhood which will always exist between that great nation and this beautiful pearl of the Caribbean. Read it, Your Majesty, and you will be wise; obey it, Your Majesty, and you will be holy; believe it, Your Majesty, and you will be saved. We are sending to you this token of our high esteem and the true fellowship which unites us to all Spanish people, by the courtesy of your own Vice-Admiral, Cornejo."

THIRTY-THREE Kentucky Baptist churches have embarked on a comprehensive campaign against motion pictures, dancing, immodest dress, mixed bathing, divorce, Sunday baseball, card-playing, horse-racing, gambling, violation of the prohibition laws and "all forms of worldliness."

ONE of the questions to come before the General Conference of the Methodist Episcopal Church, South, which meets next May, will be that of limiting the bishops of that church to a four-year term instead of the life tenure.

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